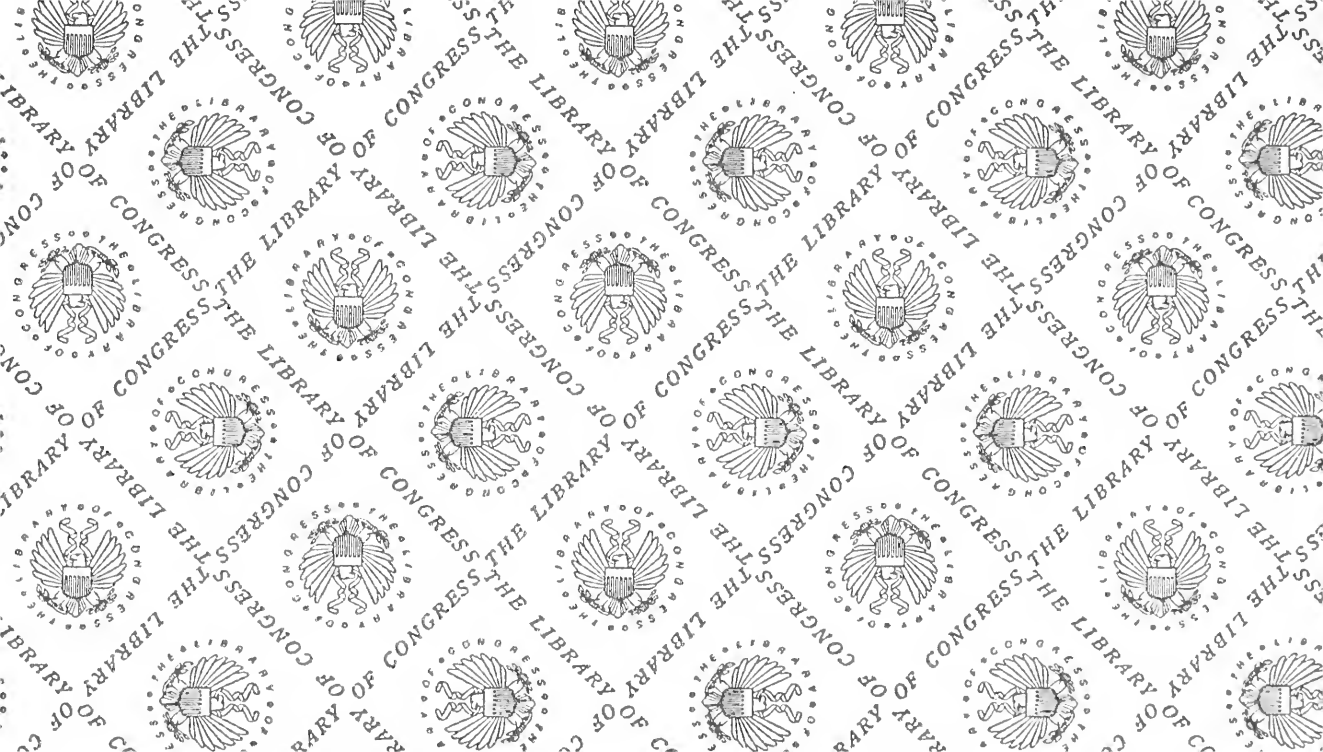
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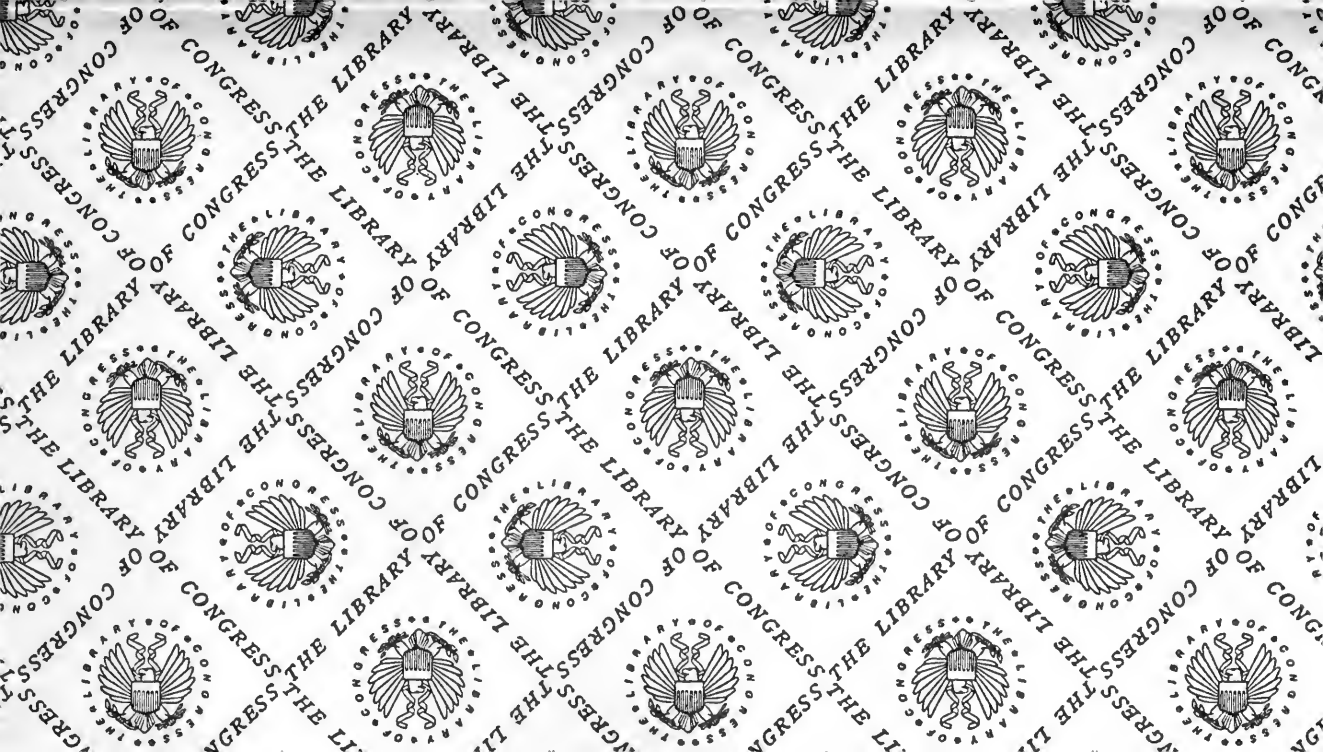
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THOUGHTS

ON

DOMESTIC EDUCATION,

THE

RESULT OF EXPERIENCE.

BY A MOTHER.

AUTHOR OF "ALWAYS HAPPY," "CLAUDINE," "HINTS ON THE SOURCES OF HAPPINESS," &c. &c.

If a mother has any skill in any accomplishment, she will, for the first years of her daughters' life, be undoubtedly the best person to instruct them. EDGEWORTH.

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PREFACE.

THE Author of the following work once asked the father of a numerous family, if he had read the admirable publications of Miss Hamilton and Miss Edgeworth on Education?

He dryly answered, "I would read them, were they the compositions of a *Mrs.* Hamilton and a *Mrs.* Edgeworth."

As he was a man of sound judgment and considerable experience, his remark made a deep impression, and first elicited the idea of a maternal work on the subject. The Author immediately commenced her memoranda of all she tried and all she effected. The following pages are the result of *twenty years'* experience in a family of six children, three sons and three daughters.

As the composition of a MOTHER on the subject of Education, perhaps this work stands alone; and may prove useful to the young Governess as well as to the young Mother.

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PRELIMINARY REMARKS.

THE principal business of education seems to consist in suppressing the power of the passions, and extending the powers of the intellects. The less that human beings are under the guidance of the former, the more they are under the guidance of the latter;—which is likely to prove the better guide, it is not difficult to determine. Who shall deny the preference due to reason rather than to impulse, in forming not only a wise but a worthy character?

In pursuing this conquest of passion—this enlargement of the mind,—the essential requisites, in a preceptor, are patience, gentleness, and firmness; in a pupil, obedience and attention.

"Have but few rules, but let those few be definitive," was the precept of one whose judgment and virtue were equally preeminent; a child accustomed, from infancy, to pay a prompt and implicit obedience, will be saved from the

commission of innumerable faults,—will be rescued from suffering a variety of vexations. A parent accustomed to a system of mild but steady decision, will be preserved from much irritability of her own feelings, and from the necessity of using coercion.

But let not commands multiply on commands, prohibition follow prohibition. In trifles, and matters of small moment, let no restraint shackle the sportive pupil. But, as soon as possible, let us habituate the child to depend on his own discretion, to govern himself without the repeated warnings of "Don't do that"—"Let that alone." Let him be early taught what he ought to do, and what he ought not to do. Let him be early taught to put precept into practice, to reflect on the propriety of actions, and act according to the decision of his own reflections.

Let a mother, in her turn, reflect ere she pronounces the irrevocable mandate; but, once pronounced, let nor tears nor caresses draw her to revoke her command. Let her not deceive herself with the mistaken conception, that, because the request is respecting some trifle, her yielding to it is unimportant. It may be a trifle whether the child has an additional apple, or sits up a quarter of an hour later than

usual, but it is not a trifle to have her will disputed. If she yield it respecting small matters, she will have it disputed on points of consequence. Besides one victory over her resolution will encourage the child to make further attempts to shake it, until every order will be contested, and every command opposed. What then follows, but that, wearied out of her patience by continued disputes and sullen complaints, she becomes angry, and resorts to violence for extorting obedience.

Mothers revoke their commands from tender love of their children—from an affectionate desire to promote their happiness; but let them see to what this unwise indulgence inevitably leads, and let them, in kindness, be *firm*.

It is surprising that what is so easy to practise, is so seldom practised. This error must arise from a false view of the system, and inattention to its true results. That she who offers it acknowledges she very infirmly practised it, is more a just censure on her own weakness, than any proof of the inexpediency or impracticability of the measures recommended. This is not a solitary instance in which she feels her precept and her practice are at variance; let her add, this is not a solitary instance in which the enforcement of the precept by reasoning,

awakened her own mind to acknowledge its justice, and resolve upon its adoption.

If the motive for giving a certain order be stated after the order has been obeyed, two points will be gained. The child will see that the mother acts from rational motives, and his mind will be awakened to the reflection that he also must learn to act from reasonable motives; hence he will be more disposed to yield obedience in future, and less inclined to attempt any alteration of commands which he finds so well founded.

Habits of prompt obedience will assist in calling forth and fixing the attention. The importance of possessing a strengthened power of attention is too obvious to be enforced. Without attention to receive the proffered instruction, what will it avail that it was offered? Without attention to understand it, what avails that it was heard? Without attention to fix and preserve in the mind the given knowledge, what will it avail even if it was heard and understood. Attention is essential to the developement of the faculties. However short the period for which it can be fixed, that brief period, rightly improved, will do more towards mental illumination, than lengthened hours of listless and careless study. Ten minutes of

attention is worth more than ten hours of labor without attention.

It is not more certain that obedience can be inculcated, than that obstinacy and falsehood are artificial vices, induced by early bad management. So many able writers have proved and established this fact, that it were idle for weaker reasoners to discuss it. Bad management often causes error, by supposing its existence when it did not exist. A child unjustly charged with a fault, finds himself not only unworthily suspected, and thereby loses that purity and honor of mind that have been hitherto his best safeguards against vice, but, by seeing what he might have done, his power of doing wrong is made known to him, and an error of which he never dreamed is actually inculcated.

When an action has been performed to which a good and a bad motive may, with equal fairness and probability, be assigned, it is injudicious to assign the bad motive. If it be true that the unjust assignment of a bad motive may lead to the inculcation of error, the assignment even when undeserved, of a good motive, may lead to the inculcation of goodness. Where all is uncertain, it is evidently safer to run the latter than the former risk. When children find goodness

is expected from them, they will more eagerly strive to be good; when a power of virtue is developed to them, their minds will most earnestly desire to think and act virtuously;—at all events, it is better to rouse the amiable than the evil propensities of human nature.

Let not mothers *fancy* they have not time for educating their children. In the gayest and busiest life some portion can be at command, and, in the disposition of time, can any claim be more imperative.

Let not mothers *fancy* they are not capable of instructing their children. Let them look at the list of what is to be taught. Let them remember that a well-grounded initiation is the chief business claimed. Let them recollect how many excellent books can be found to assist their efforts. Let them be aware that, as they proceed in teaching, they will advance in learning; and, above all, let them deeply feel that, in the elementary part of education, none other can do so well.

Fenelon thus briefly sums up the qualities necessary to form a good preceptor:—"Let him have at least a correct moral sense, an agreeable disposition, and a true fear of God;" qualities very common, and very attainable. Mothers need not regret that they can only teach

the rudiments of learning. In some walks of life, that, followed by the after efforts of the pupil, will suffice. Where higher excellence is demanded, masters must be called in. Few, if any individuals are so highly gifted as to understand all things. The teacher who bounds his study to one art, must teach that art with more skill than he who engages in many.

Let not mothers fear the result of their labors; if patience, perseverance, and *unremitting* attention have been exerted, it will assuredly be favorable. A mother best knows the powers of her children, and can adapt her demands upon their attention accordingly. She can explain herself appropriately to the capacity of each of her pupils; her love will teach her modes of instruction unknown in schools; her solicitude will guide her to instil what is "wisest, discreetest, best."

Children rationally educated often appear to make a slower progress than those taught at schools. The fact is that they are fundamentally taught. That building will stand the most firmly, the foundations of which are the deepest, but it will rise the most slowly from its profound and secure basis.

As some encouragement to mothers desirous of being the first preceptors of their children, it

will be as well to state, that a lady, after having given the rudiments of learning to the elders of her family, partly in the wish of making an experiment, and partly in the hope of benefiting the younger members, gave up *their* initiation to masters. After the lapse of a reasonable time, she found, on inspecting the progress of her pupils, that it was by no means so advanced, as in those she had herself initiated, at the end of the same lapse of time. Having kept memoranda of dates, ages, &c., she was enabled to be very exact in making her calculations and inferences. The masters she employed did not appear to have been deficient, but perhaps it is not easy for a superiorly gifted teacher to stoop to the drudgery of initiatory instruction. Whatever the cause, such was the fact. And be it remembered, that the mother's is a daily lesson, that of the master twice or thrice a week, or perhaps only weekly.

Some mothers have a custom of working, knitting, &c., whilst hearing the lessons of their children; under any circumstance of fortune, this is a saving of time badly. A divided attention too often causes a certain degree of irritability, which is prejudicial to both pupil and preceptor. With very young pupils, this custom is peculiarly mischievous, because they more

particularly require patience and vigilant attention. Nor is time actually gained by the arrangement, for, by the occasional necessary attention of the mother to the occupation of her hands, the attention of her head to the lesson of her child is disturbed; mistakes are unwittingly passed over uncorrected; the pupil rapidly and imperfectly runs through her routine of study; or, arrested by the occasional vigilance of her mother, pauses, repeats the words, confuses the sentences, and, after employing double the time, drawls through her lesson more fatigued than instructed. Thus more minutes are lost than gained by either pupil or preceptor.

A vigilant and concentrated attention is peculiarly necessary in teaching as well as learning, especially to very young children. But, at all ages, mothers will find themselves amply repaid for a zealous and entire devotion, whenever they are acting as *instructers;* when more advanced age and improved ability demand only maternal *superintendence*, of course a less severe attention will suffice.

It is as delightful, as, to those who first try it, it is surprising, to find the many opportunities for instilling improving remarks, which occur in the course of giving a lesson in any branch of

education. In reading, besides the subject matter, how many occasions for judicious observations present themselves. The elegance or inelegance of the style, a word or phrase appropriate, obsolete, or vulgar. The idiom of one language as compared to that of another, &c. &c., besides the numerous ramifications spreading out of the conversation arising on the word, or phrase, or idiom;—these gently leading to the developement of some trait of biography, or fact in natural history, or to the inculcation of some maxim, or the inference of some moral; these are precious opportunities for pouring into the awakened mind important truths, and no mother who has felt their value, will for any petty calculation of saving time, forego the delightful advantages they offer.

In the apparently dry study of geography, how much can be interwoven most refreshing and improving;—history can be called in aid to affix the relative position of states and empires, whilst the varieties of climes can be impressed by agreeable descriptions of their several productions and habits; in short, the dullest lesson and the dryest study are not without occasions which a vigilant mother can turn to some profit. It is surprising how soon children, accustomed to regular tuition, acquire the habit of turning

to it spontaneously and methodically. Thus, after the first years of pupilage, a mother will find her trouble (if she ever think it one) much diminished, till at last it will gradually fade away. The zealous and vigilant preceptor passes insensibly into the quiet yet attentive superintendent, and lastly becomes the pleased and unembarrassed associate.

Until the child reach the age of eight, the mother has much to do; for then like the gardener, she has many tender seeds to plant, and many small weeds to root out;—after ten, the mind, like the plant, shoots forth more vigorously, the seeds are beginning to take root, and show bud. An overlooking eye, a guiding hand, sees what nurture is needed, and carefully applies it. The pruning knife must not be spared at this period; every crooked spray or cankered leaf must be extirpated:

"———— By degrees
The human blossom blows; and every day,
Soft as it rolls along, shows some new charm."

At what age children begin to delight in study, and voluntarily devote themselves to it, must depend on a variety of circumstances, as character, situation, &c. At four years of age, a child has been fond of reading and working; at ten,

the study of natural and experimental philosophy has been understood and relished; and, at twelve, permission to peruse Rollin's Ancient History has been asked as a very great favor; and these are memoranda of children, not by any means superiorly gifted, and the pupils of a mother whom sorrow, sickness, and limited ability rendered a very common place instructor.

But really it is not so much on the superior talents, as on the *patience*, *perseverance* and *common sense*, of the mother, that success in education depends. This is a consoling consideration, for these three requisite qualifications are pretty generally possessed, and, if not possessed, may be very easily acquired.

Madame de Genlis, in her excellent work, "Theatre a l'Usage des Jeunes Personnes," has thus drawn a sketch of what she wishes a pupil should be:—"J'ai voulu qu'elle eut des talens, non pour les *afficher*, mais pour son amusement et celui de ses amis."

Those who educate children, have found by experience, that, in pupils of various tempers and various abilities, all, at some time or other, appear to make, or do make, a full stop in the career of improvement. That this halt so frequently happens—that it occurs in the prose-

cution of every branch of education—strongly argues that it arises from the conformation of the human mind. Let not its occurrence, therefore, alarm the preceptor, or cause him to take any violent or harsh measures to forcibly press forwards the benumbed pupil. Nature generally cures the ailments she causes. The halted faculties, if left to their own operation, will gradually recover their tone and vigor.

Of this fact many instances might be given, to calm the fears and allay the anxiety of instructers ; but one shall suffice :—

A young girl, passionately fond of music, and exhibiting an excellent conception of good time and correct touch, after acquiring with facility the rudiments of the art, all at once seemed to lose, not only the idea of time and delicate fingering, but actually the power of striking the keys.

Her mother tried in vain to revive her former proficiency. Well assured not an iota of obstinacy tainted the temper of her child, she resolved to resort to a simple mode of management ; she prohibited her daughter's touching her pianoforte for a few days. At the end of that period, the little girl resumed her lessons in music ; and, to the joy of her listening pa-

rents, played with her pristine accuracy and grace.

This plan has been adopted on various other occasions, and has been found beneficial in all. If a bad habit of reading, a confused recollection of arithmetic, an awkward mode of dancing, or any such common discouragement has intervened, it has been tried with success. It is pleasant to offer so mild and so efficient a mode of conduct. Parents may, by its adoption, be saved much anxiety, and all the pain of unavailing severity. Children will not only be rescued from unmerited suffering,—they will also be rescued from the evil of viewing the branches of learning clothed in terrific forms, and associated with punishment and reproof.

"Il sera toujours beau, de gouverner les hommes, en les rendant heureux."—*Montesquieu.*

It has been often remarked, that the hour of seven is the best hour for rising. In England it is well suited to the period of daylight; for, in the shortest days, it is easy to quit the pillow soon after seven o'clock in the morning. Children and youth need more sleep than adults; for the latter, eight hours of nightly repose is deemed generally sufficient. A much smaller portion can be made—has been made—sufficient to preserve existence in healthful activity. But

to make the arrangement on the most indulgent scale, let us allow eight hours of sleep to the adult. By retiring to rest at eleven at night, it can be enjoyed, and the pillow quitted at the hour above stated.

In childhood the foundation of future habits can be efficaciously laid, and no habit is more valuable than that of regulating time. Dignity, usefulness, and knowledge are not more dependant upon it than is happiness. It is not for sloth and self-indulgence that we are created. "Believe me, Torquatus, we are born for nobler and more exalted purposes," was the energetic response of Cicero to such a proposition.

Children can be early made to feel and understand that they can do nothing without time, and that to make the best of time, it must be regulated. Beginning with short periods of study and occupation for very young children, let such periods be lengthened annually, until six or eight hours are daily apportioned to useful and improving employment. If possible, by twenty, let the appropriation of eight hours to business, mental or bodily, be fixed into a habit.

Adults will be struck with the suggestion of mental improvement continuing to almost the close of life, not finishing at the best period of

mental vigor. Before twenty, the rudiments of all knowledge can be most efficiently laid, but, after twenty, the intellects are most capable of the highest and noblest efforts. Hence we see the necessity of early inculcating a desire for knowledge, and a conviction of its usefulness; since only after the period of usual pupilage, is the mind in its best vigor, and is then, therefore, only to be advanced by voluntary study.

A truly well-educated young woman ought to form some such standard as the following for the result of her studies:—

To read well, and write a good hand; to have a thorough knowledge of all needle-works, of arithmetic, of geography, of the French language.

To possess considerable acquaintance with general history, a closer intimacy with that of her own, and to be familiar with the best poetry, travels, essays, &c.

To acquire an improved skill in any one branch of painting or drawing; as excellence in "painting flowers," or "drawing landscapes," or "sketching heads."

To attain a moderate execution of music,

with correct time and pure taste, so as to please others and amuse herself.

Also some insight into the Italian language, botany, natural history, and all the branches of natural and experimental philosophy, as astronomy, &c.

Perhaps a peep into mathematics and the Latin language.

READING.

At what precise age children can be taught their alphabet it is not easy to determine ; but, by six years old, every child can be made to read with facility, and that age is soon enough to have attained this essential knowledge. Many games have been invented to teach amusingly the rudiments of every branch of education, but it has been found, by experience, that such games serve better as reviving in the memory the acquired knowledge, than beneficial in impressing it primarily.

In games, children look simply for amusement, and most facilely attain, and most permanently remember, the rules, forfeits, rewards, of the game,—not the instruction it is intended to bestow ; hence very little knowledge is thus obtained ;—as refreshers of memory they may be useful and agreeable. We can all bear witness that it is a very pleasant mental operation to search the memory for its hoarded stores ;

indeed all mental labor is delightful. Even in the humble intellectual effort of solving an enigma or discovering a puzzle, how much gratification is experienced. How otherwise can we account for the eagerness with which many people, especially young people, amuse themselves with riddles of all kinds.

If we are right in deeming mental labor delightful, we should be kind to give our children an extended power of mental exertion; we should be solicitous to multiply, not diminish, the calls for intellectual operations. Besides, if it is the mind that is to be advantaged, can it be essentially benefited but through the medium of its own powers, and, therefore, the sooner those powers are aroused into action, and strengthened by exertion, the better.

The faculty of attention is so valuable, that it is in the hope of awakening and strengthening that faculty, that early tuition is recommended. Five, ten, fifteen minutes of attention daily, will not only suffice to teach a child to read, between the years of three and six, but will induce habits of regular attention and systematic study for the residue of life; the early part of the morning, immediately after breakfast, is assuredly the best hour for tuition for the child, the adult, and the student; the body

is not more refreshed than is the mind by a night of repose; the very senses are invigorated by the refreshment of sleep. It was often observed by one, anxious to make all her hints subservient to the welfare of her fellow creatures, that she enjoyed all her senses with most acuteness in the morning: a morsel of fruit never tasted so sweet, the verdure of the lawn and foliage never looked so brilliant, the breath of herbs and flowers never scented so sweet, as in the dawn of day; let reflection and experiment prove how far she was fanciful in this opinion.

There are many first books for children; Miss Edgeworth's, and Mrs. Barbauld's, are all excellent; deeming the little works of the latter too abounding in hard words, a short introduction to them has been published; how far it answers that object, experience must decide.

It has been often declared, that children, for their early reading, prefer tales and stories; the fact is, they can understand no other; tales and stories must therefore be provided for them, conveying whatever instruction it is likely can be understood. But certainly every effort should be made to cause children to relish, as soon as possible, books of instruction and information; indeed the first step of education, is to

inspire children with a love of learning, and a desire for information on the principle of its usefulness and agreeableness; this desire once implanted, and books of instruction would be eagerly demanded, and not sedulously shunned.

But how is this desire to be implanted? The question is not so difficult of reply as may be deemed; let parents suggest and exhibit the benefits occurring from knowledge; this may be done in a variety of ways. Biography offers numerous instances of the happiness and usefulness dispensed by the wise and the learned; biography is pleasant reading, and therefore, it may be presumed, mothers often resort to it for amusement; let them select from it whatever may forward their views; can any one read the lives of Demosthenes, of Aristides, of Alfred, of Reynolds, of Franklin, and a hundred other departed worthies, without meeting with abundant matter to instil the value of improved talents into the minds of children? If she had no selfish pleasure in reading such histories, could a mother think her time lost in obtaining useful information for her offspring?

The course of life and daily observation affords no limited number of interesting incidents, to demonstrate the benefits accruing from a well informed mind; how many neighbors and

friends do not we perpetually notice sinking into misery from their own folly, or rising into respectability by their own merit. In the tone of pity, not of satire, should these fallings from happiness be noticed, for never let us risk making the heart hard, in the pursuit of making the head wise; let us inspire no other sentiment but that of commiseration for the unfortunate; let children be early led to distinguish between hatred of the crime, and pity of the criminal; guilt must be always detestable, but a thousand reasons may be urged to excuse the guilty; and this, without any fear of causing the child to suppose that in his turn, he may commit sin with a prospect of extenuation.

One plain assertion will do this effectually; that every crime or folly held up to *them* for reprobation, they cannot fall into from *ignorance* of its direful nature, as probably did the erring persons they are therefore bid to pity.

To speak of the merits of the wise and virtuous requires no such precaution; although on this, as all other subjects, exaggeration should be studiously avoided, not only for the sake of good morals, (as exaggeration, being a departure from truth, is only a form of falsehood,) but

because our precepts will not be efficacious unless drawn from just premises. Children are very shrewd in their reflections. If they once detect a mother shaping her story to her moral, they will cease to believe that her moral ever springs from her story.

In respect to books of science and general knowledge, a few of the best written may be agreeable to a child after nine years of age, but seldom before. If a parent be desirous that some insight into such knowledge should be earlier gained, she had better read the book herself, and give her children the information it contains in her own words. Much valuable instruction may be thus inculcated in very early life, and if parents are attentive to seize every opportunity of giving useful knowledge, every occasion when curiosity awakens inquiry, and the ductile mind is peculiarly fitted to receive information, it is impossible to say what bounds could be put to the improvement of the youthful mind. Children would not only gain a daily accession of information, but be fitted to understand future instruction—be disposed to desire it.

It is generally advised that children should be made to spell every word, from the com-

mencement of their reading lessons, until a perfect knowledge of pronunciation* renders it unnecessary. After some consideration of the subject, and an experiment of another mode, namely, of spelling and pronouncing the words for them, it has been judged that the former is the better plan. In reading, no difficult word should be passed over without explanation, and repeated explanation, till its meaning is clearly and firmly remembered. *Clever* children very often make use of difficult words. For this let them not be praised, for praise would inspire vanity,—vanity, the great obstacle to future improvement. A child proud of her ability, is not likely to remember how limited that ability—how much remains to be learned; but invariably ask the young speaker what she means by the difficult word she has just used. To make these explanations, at first give a little assistance, and, by degrees, a child will soon learn to find words to express her own explanation. If her conception of the meaning of the word is just, and she has used it judiciously, tell her she is right, and, as she understands the sense of the word, she may use it again. If she has mistaken the meaning, explain her error to her, and warn her

* Mr. Lindley Murray advises that children be made to aspirate the H strongly when learning to read.

to avoid a similar one. But do not laugh at her; if you do, you not only raise very unpleasant—it may be, very unamiable—feelings in her breast, but you intimidate her from using difficult words another time. Many ideas can only be justly expressed in abstruse terms, and if we prevent their use, we seem to diminish the power of abstruse thinking; for words are the instruments with which the mind, even to itself, carries on its operations.

As the reading of history forms an essential part of good education, it must be commenced as early as the mind is fitted to relish it. That the first impression should be just in relation to the period of events, and that a clear idea of universal history, its grand outline, should be understood previous to entering upon its minute divisions, "True Stories" were written. Children of six, seven, and eight years have read it with avidity and benefit. It comprises a chronological sketch of events from the creation of the world to the battle of Waterloo. Until a better work of the kind appears, it may, perhaps, be found useful.

This little work, or some one like it, should be frequently perused; in short, until the greater part of the information it contains is impressed on the memory. It is a good plan,

where two or three children, nearly of an age, are together under tuition, to let each go through it in turn, so that, with the trouble of a single reading, each couple will twice go through the work.

"Evenings at Home" is an admirable publication, though it must be conceded that Miss Edgeworth's strictures on some of the pieces are perfectly just. The moral—(can it be so called)—of the tale of "Order and Disorder" is positively mischievous, and has been noticed as such by very young readers.

Children seldom relish these volumes until the age of eight. Mrs. Barbauld's beautiful prose hymns are delightful to youth and age.

"The Parent's Assistant" early pleases children, and excellently answers to its name, for every rational mother must feel assured her views of right education are forwarded, when any volume from Miss Edgeworth's powerful pen is in her children's hands.

It is hardly possible to give a list of all the books that have been found amusing and instructive to young people. An attempt at such a notice will be found in another part of this volume. But it will be right to suggest, in this place, that the juvenile library should not contain *many* books; a few, carefully selected,

will suffice. Children will hence be compelled to repeated perusal, and more knowledge is gained from the repeated perusal of a few books, than the desultory single reading of numerous volumes.

The practice of giving the morning to studious pursuits should be as early as possible confirmed into habit, and girls, who have completed the course of education, should be urged regularly to devote a few hours to useful studies every morning, as soon after breakfast as possible ; not only thereby to avoid the risk of interruption, but to give the powers of the mind, undistracted by other claims of duty or of pleasure, to the service of the mind.

It is a question whether making memoranda of what is read is beneficial or not. The act of writing it down may indeed assist to fix the desired information in the recollection, but does not the benefit stop there? How seldom is the paper of memoranda looked into? Besides which, when it is written down, it seems unnecessary to load the memory with the passage, so that it is forgotten without effort to retain it. Now, if knowledge is only desirable as far as it is useful, it should be hoarded where it is most accessible. The book of memoranda cannot be always carried about with us, but our memories

are unalienable. It were better, then, not to write memoranda, but to fix a few clear recollections in the memory. So much may not be attempted to be recollected, but what is remembered will be remembered clearly, and the information will be always with us ready for use.

Reading aloud is recommended, as giving the united assistance of the eye and the ear to the memory. But this advantage can only accrue to the reader, and therefore young persons should never be satisfied with hearing a book read, unless it is some slight work, not demanding thought nor deserving recollection. The mother ought always to be present at the readings, and as much as possible assist in explaining difficult passages, and be prompt in commenting judiciously on the sentiments or events pourtrayed. In reading history,* a well informed parent may thus render incalculable benefits, not only in explaining the relation of events to one another, but in leading the young mind to reflect on actions, and comment on characters.

When any improper book has fallen into the

* "In reading, point out the facts most worthy of attention and remembrance."—*Stewart.*

hands of young people, it is not advisable to hastily demand a surrender of the pleasing mischief; such conduct would only serve to endear it, and awaken keener longings for the perusal; it were better to remove it, without comment, as soon as it can be done quietly, and to engage the youthful attention by some other equally amusing, but less pernicious, composition; hence it will be speedily forgotten, the parent will be saved the pain of giving pain, and the child be rescued from the risk of disobedience or disrespectful murmurs.

In explaining two words which, though spelt nearly alike, or pronounced nearly alike, have very different meanings, it has been found advisable to explain only one of the terms at a time, to avoid a chance of confounding the recollection of the explanation; thus suppose, counsel, and council, are the words under consideration; explain counsel, fully and precisely, and, when it is clearly understood, merely let the pupil know there is another word of similar sound, but different meaning, which shall be explained another time; the same plan has been found to answer in the explication of terms of a diametrically opposite meaning;—for instance, export and import, Zenith and Nadir, &c. &c.; let one of the two be accurately explained, then

observe, that the one not explained has an opposite meaning; "Export—to take out of a country—Pray remember that word—export—to carry *out* of a country; there is another word which means to bring into a country, but I will tell you of it another day." *

It has been found highly beneficial to ask a child, after her reading lesson, to describe what she has been reading about; the expectation of this question, induces a closer attention, and thus lays the foundation of a habit of attentive reading. A judicious mother may also gradually lead her pupils to form rational opinions on what they read; at first, some small helps may be given to the young reasoner, but, by degrees, she will acquire fluency in describing events, and an increasing power of reasoning upon them; we may be assured the more we urge children to use their intellectual faculties, the stronger will those faculties become.

Indeed the best aim of education is to teach children to think for themselves; parents are too apt to save them this exertion, and to think for them; those children who are early thrown on their own mental resources, generally be-

* It is hoped the putting the advice recommended into express terms will not be deemed presumptuous; advice cannot be too much explained and simplified.

come clever men and women. It would be no difficult matter to guide the thoughts of children imperceptibly to just conclusions; thus, in reading De Foe's admirable story of Robinson Crusoe, the young reader might easily be led into a familiar chat respecting the conduct of its hero, and if himself incapable of pointing out the merits or failings depicted, a consciousness of them could be insensibly awakened in his mind; thus the industry, the ingenuity, the resignation displayed by Crusoe might be noticed and praised.

Sandford and Merton is a work generally read with earnestness, and offers many incidents and traits for reflection; when Tommy and Harry are lost in the wood, on a cold winter's day, it is natural to observe how superior the sensible clown to his fine gentleman companion, first, in keeping up his spirits, and thereby lessening the mournfulness of their situation, and, secondly, in having sense to add dry wood to the fire accidentally found; it were well to add a remark on the advantage that would have accrued to both, had either little boy known how to produce a fire.

As childhood passes into youth, a graver strain of reasoning may be indulged, and though memoranda from books are not advised, written

remarks of our sentiments upon them are highly desirable; thus, as soon as a work is perused, let some notice of its contents and of our opinion of them be inserted in a book kept for the purpose; the more concise these observations the better.

These remarks, as the testimonials of early study, and the expression of youthful reflection, will always be read with pleasure, and will serve a double purpose, to restore to the mind the tone of its first impressions, and to mark how often the opinions of adolescence differ from those of maturity. The inference to be drawn from the last conviction, would confer a further benefit; it would show how inferior the reasoning of the boy to that of the man; how rashly youth praises or censures what manhood more calmly disapproves, or more soberly applauds;—to give a better chance of judicious criticism, a work should be read more than once before it is revised, and, at the close of every volume, its contents should be looked over.

It is a contested point, whether compelling children to resort to dictionaries for the explanations of words is preferable to giving them the explanation; an intelligent friend, smiling at the question, asked "whether the act of

turning over the leaves of a dictionary was supposed to imprint the information more efficaciously?" What may not the ingenious ridicule? Certainly the mere act of turning over the leaves of a dictionary is "a hindrance rather than a help;" but if a child knows he has no other way of obtaining an explanation, will he not be earnest to save himself future trouble, by faithfully and accurately remembering the information thus obtained, lest he be compelled to a second investigation? Whereas, if the mother be always ready to save him this search, by giving him the desired explanation, he will take less pains to remember it, ever assured of prompt and easily obtained information.

When an abstruse term is clearly comprehended by the child, the mother may frequently use it in addressing him, as the best mode of impressing its meaning indelibly.

WRITING.

At six years of age writing has been taught with success. Half a page at a time is sufficient, three times a week. The pupil should be told to write very slowly. The celebrated metaphysician, Mr. Locke, recommends "that the pen be held by the thumb and two fore-fingers, the third finger to be folded inwards, and the little finger to rest on the paper." This plan has been tried, and found excellent. Writing masters advise that the letter M be frequently written, as best conducive to give the hand the right mode of holding the pen.

Might not writing-copies be made the medium of much useful information, as conveying, in some pithy sentence, historical or scientific knowledge?—as thus—

"Leonidas and his Spartans fell at Thermopylæ."
"Jupiter has four satellites."
"Alfred founded the University of Oxford."

A young girl once lamented the triteness of the unheeded maxims given as writing-copies, she observed how many useless lines she remembered, as "Comparisons are odious," &c. &c., and wished that, instead of these phrases, some beneficial knowledge had been imprinted on her memory.

The idioms of any language might also be taught in this way. In the commencement of this branch of education, of course simple English words are preferable, for all the mental powers are then concentrated in the mere act of learning to hold the pen and form the letters; but, after some progress has been made, improving copies might beneficially supersede the old, oft-repeated, and therefore unrespected, maxims.

It is a question of considerable importance, whether these maxims do not lose their impression by being introduced in this form. The only comfort is, that few of them deserve consideration. How often we see boys and girls laughing at the truisms they are doomed to copy—

"Improve in learning,"
"Avoid wicked deeds,"
"Virtue is amiable,"

and a hundred other such self-evident truths.

Writing *exercises* in French,* or any other language, is highly prejudicial to the attainment of elegant penmanship; for such business is generally transacted in a hurry, and the attention is too much occupied with the right management of the sense, to trouble itself with the form of the letters in which that sense is worded. Preceptors must decide whether the benefit gained is equivalent to the evil incurred. If children write their exercises under the eye of the parent or tutor, the evil may be avoided; but, in such cases, the parent or tutor must take especial care not to assist in the mental labors of the pupil whilst superintending the mechanical operation of writing.

Madame de Genlis, in her able work on education, "Adelaide et Theodore," among many excellent precepts and many impracticable directions, speaks of the benefits arising in orthography and mental expansion, by requiring a child to write letters to absent friends. Is not this a mischievous forcing of the young mind? Few children like to write such letters, and fewer still write them well. We have repeatedly observed that boys and girls, who are dull

* In writing French, the forming the various marks and accents induce an awkward holding of the pen, and is injurious to good penmanship. The French are generally thought to write a cramped and inelegant hand.

at such productions, wrote excellent letters as men and women. Can there, then, be much good gained by this system? Is not a great evil thereby risked? By chance a child may write a clever epistle or a clever sentence; he is most probably praised for it with undue warmth;—what permanent emotions of vanity may not be thus, in a moment, planted?—how little effort for improvement may be thereafter anticipated!

The favorite system of writing pieces of poetry and pretty prose, as exercises in writing, seems of small value, if not positively mischievous. Girls are too fond of poetry and pretty prose to have the preference strengthened by making such extracts, and we see no use in a languishing damsel mourning over pathetic verses. The true charm of poetry is felt without any inculcation.

To write for the express purpose of improvement, one only mode can be adopted; a line must be written, and re-written, repeatedly; every fault noticed and amended; the mind must dwell on the writing, not on the words written. It is only because such repetition of copying impresses the sentence on the memory, where it may be for ever afterwards hoarded, that we would desire to have the sentence con-

vey something worth remembering. But, in writing for improvement, the act itself should be the object of attention—the sentence written a matter of secondary importance. It is obvious, the shorter the copy, the more likely it is to be remembered.

In writing a single line, for instance—

"Jupiter has four satellites,"

the undivided attention may be given to the act of writing, and yet the line written be remembered. Not so with long pieces, where a constant succession of fresh words keeps the attention fixed to the passage transcribed, the good penmanship of which must be a point of secondary, instead of what it ought to be, of primary, consideration.

The small writing machines now used have been found very useful, in more than one way. They have not only excellently served to teach the first principles of writing, but, in advanced pupils, they have corrected a bad hand, and rendered it clear and even elegant. As writing is entirely an imitative and mechanic art, practice is the only means of obtaining any degree of excellence in it; these machines, at little expense of time, trouble, or money, fully answer the purpose: for with a common degree of at-

tention, it is easy to copy accurately the lines or words placed under the ground glass. By doing this repeatedly, the habit of writing a good hand must be inevitably obtained. Care should be taken that the style of penmanship adopted is a good one, and that all the copies imitated are in one style. Without attention to these two points, the benefit accruing cannot be so great or decisive.

These machines may be also used for teaching the rudiments of drawing, and thus furnish quiet and varied amusement for children. To innocently occupy children is one of the great desiderata of good education, and if, with harmless occupation, any improvement is blended, a double service is performed.

ARITHMETIC.

The great usefulness of a thorough acquaintance with arithmetic is now so very generally allowed, that the higher branches of the science of numbers are not unfrequently taught, even to the softer sex. We have seen a very pretty and a very modest girl, who was studying mathematics, on purpose to obtain a better power of reasoning!

At six years old, both boys and girls can commence arithmetic; for the first initiatory lessons into this science, it is important that the pupil should be taught to associate ideas of *things*, with numbers. Let not figures convey abstract ideas; but as much as possible let their meaning be understood; in the smaller amounts this may be easily done. The figure to be accompanied with the number of objects it denotes; count six marbles, or six of any other article, and then, writing the figure, in-

form the child that is the mark which denotes the number he has just seen counted. Miss Hamilton has published an ingenious tract on this subject, and, judging by her other works, no doubt it is excellent. Pestalozzi also recommends the association of things with ideas, in the initiation into arithmetic; a basket of dried beans, or the mother's box of card-counters, would well suit the purpose; and each of the four first rules of arithmetic, may be thus rendered intelligible to the conceptions of children; but these initiatory lessons must be given gradually, and frequently repeated; because the preceptor easily and clearly understands the question, he is too apt to think his pupil does so too; a fatal mistake, which, by causing irritation in the instructer, and alarm in the pupil, produces vexation to both.

We cannot too much simplify the first steps to knowledge, we cannot too variously explain each difficulty, or too sedulously *repeat* each point; as the aim is to inform—till that aim is gained, let not our efforts relax; the fault is as often in the mode of conveying instruction, as in the dulness of the instructed. In giving an explanation, let us not be satisfied that it has been given in the express words adopted by the best writers on the subject;

but let us steadily watch the countenance of the young auditor, and, until the bright expression of intelligence, the enlightened eye, the smiling lip, denote the mind within illumined, let us not cease our exertions; let us put the explanation into another form of language, perhaps some word ill understood has rendered the first speech unintelligible.

As far as a hundred may be easily counted with visible objects, as marbles, beans, &c.; then place the beans in parcels of various numbers, and calculating the amount of all the parcels, gives a lesson in addition. Some other day, (for no two rules, in fact no two branches of knowledge of any kind, should be taught closely following each other, lest confusion of ideas should ensue,) some other day, let a smaller heap of beans be collected, and a certain number be picked from it one by one, and this operation be performed with various numbers, till a clear idea of subtraction is impressed.

Let the child be now informed that he is acquainted with the whole secret of arithmetic, that the two rules he has learned are the fundamental principles of the science of numbers; suggesting at the same time that the endless variety of calculations, and the inconceivable

amount of numbers, to be expressed and worked by these simple rules.

Next explain that multiplication is but another form of addition—division another form of subtraction;—and, continuing as much as possible to associate the idea of things with abstract numbers, slowly proceed to develope the beautiful science of arithmetic.

Boys may perhaps make a more rapid progress, but if girls begin arithmetic at six years old, and have an hour's lesson in it, three times a week, in four years, that is, at ten years of age, they will be well versed in the four first rules, and capable of proceeding to the higher branches; how far they should proceed, is a point to be decided by the parent. If studying it largely and deeply bestows the power of judicious reasoning, most important should be the study; Mr. Gibbon expresses his happiness, that he had given up the study of mathematics, "before his mind was hardened by a habit of rigid demonstration, so destructive of the finer feelings of moral evidence." But few are the minds capable of the abstruse and profound ratiocination of that of the erudite historian of Rome.

Without entering into it so deeply as he seems to have done, might not a disposition for

proofs and demonstration be extensively useful in a moral point of view; women are generally reprobated for the irrational facility with which they credit and repeat rumors; now such carelessly believed and disseminated reports are very commonly the foundation of almost all the dissensions and heartburnings that embitter society; would a predilection for proofs and demonstrations tend to prevent this irrational belief, and this careless repetition? If it would, a moderate study of the first books of Euclid would be a most indispensable branch of *female* education.

When the four first rules are pretty well understood, a mother should take all opportunities of reducing the knowledge to practice; every time she makes a purchase, she should call upon her little scholars to calculate its value; every bill she pays, she should bid them audit; she should never lose an opportunity of impressing on the young mind, that knowledge is only desirable because it is useful; that children are not instructed because it is according to established custom, but because it is to render them serviceable to themselves and their fellow creatures; that they are taught accomplishments, not to obtain admiration, but to diffuse pleasure.

The more their acquirements are rendered subservient to their comforts and their usefulness, the better will this principle be impressed, and in no attainment more than in that of arithmetic, can practice sooner follow to elucidate precept.

DANCING.

It is difficult for rational observers to consider dancing in any other light than as an amusement; yet great pains seem to be taken to render it a study demanding much close and serious attention. Healthy children, accustomed to enjoy the free use of their limbs in the open air, will want little tuition to become good dancers—will not need collars, stocks, remonstrances, and reproofs to teach them to hold up their heads and turn out their toes. By running, jumping, skipping in gardens and fields, moving their feet and their hands without restraint, and looking freely about them up to trees and stars, and around to flowers and playfellows, they will too often stretch the sinews of their legs, and bend the joints of their ancles, and draw up their necks and heads, to run the risk of moving heavily and clumsily, and of carrying themselves ungracefully.

As, however, in civilized countries, certain movements constitute the grace and elegance of dancing, children had better be early taught the most common steps in vogue. A twelvemonth of tuition, say from seven to eight, will suffice to give the prompt little pupils a good notion of time and regulated motion. After that, they may go on dancing to their mother's pianoforte, whenever she pleases to indulge them with a country dance or Scotch reel, and be as merry and as graceful as they please. At twelve or fourteen years of age, another year or two of tuition may fit them to join in the dances then in vogue. As the fashion is continually changing, this instruction to the girl just budding into the young woman may be useful and agreeable.

But if dancing has one preeminent charm, it is the charm of artlessness. Can this charm exist, if the dancer's thoughts are absorbed in the desire of self-exhibition? No; then let not self-exhibition for one instant creep into the mind of the young dancer. By conversation, by example, by every possible medium, inculcate that we dance to amuse ourselves, not to exhibit ourselves. Do not even let us praise a child, without remembering this aim. Let us not say, "You dance prettily;" let us say,

"You dance very merrily." Let not the fond mother exclaim, "Come, let *me see* you dance;" but, "Come, will *you have* a dance?"

It is this principle that reconciles us to the disuse of that most elegant movement, the slow minuet; for can there be a more positive self-exhibition than that of standing up to dance a minuet? If dancing is a mirthful recreation, how can it be enjoyed with a gravity of a funeral march, and to the time of a funeral dirge? Or how can a solitary pair expect to taste it in all its hilarity? Surely only in festive bands can it be thoroughly relished; for then sociability gives zest to the amusement, the smile of glee flies contagious through the group, an awkward movement adds but to the general gaiety, and the act itself is found a sufficient gratification without the aid of applause from flattering spectators.

MUSIC.

THE acquirement of this art, or rather the attempt to acquire it, by all classes of young women, is a folly that has in some degree been laughed out of fashion. The daughters of shopkeepers, and farmers, and poor gentry, are no longer (without exception) taught to play on the pianoforte; a more rational system of education is beginning to pervade all ranks of society, and mothers are now very generally heard to assert their pretensions to common sense, by declaring their girls shall only learn what is adapted to their stations and abilities. One mischievous sentiment yet remains to be expunged, the common declaration that children should only learn what their genius directly and peculiarly marks out, as a natural impulse. "I do not intend that my daughters should be taught music and drawing, unless they show a decided genius for it," is an assertion that is

perpetually heard. Many writers of acknowledged ability have successfully proved, that such peculiarity of talent is rarely, if ever, possessed; and how few of those, volubly talking of genius, could give any description of their conception of it, if indeed they possess any conception of it; were parents primarily to reflect what are the rational motives which urge their rendering their children accomplished, they would not need to harass themselves with any metaphysical disquisitions on the subject; with or without a genius, their children could be made to acquire whatever they would desire.

It ought indeed to be ever present to the minds of parents and instructers, that the right aim of education is to produce happy and useful members of society; whatever tends to promote that end is valuable, all else is worthless.

The wealthy classes of society have abundance of leisure; if that leisure is without occupation, much misery, it may be much error, selfish and social, is propagated and diffused. To avoid as much as possible this misery and this error, employment ought to be provided for the anticipated leisure, and as the wealthy can choose their occupation, not only various but agreeable employments ought to be placed within their reach; hence, the study of

the languages, the arts of music and drawing, seem almost necessary to the felicity of the rich, since, without their aid, the worst enemy of man, indolence, would curse them with its torpor, or with the vacant leisure, which, in active minds, gives birth to foolish and vicious thoughts.

Men of all classes have duties and pleasures, independent of the elegant accomplishments, but as women should look for their joys chiefly at home, they must have resources for domestic and lonely enjoyment. Without therefore talking of genius or taste, mothers must simply consider what chance of future leisure they may anticipate for their daughters; as wives or single women, the probability of living on a small income will suggest the full occupation of life, by the right discharge of every domestic duty; for those, therefore, who have small fortunes, or are likely to marry in a humble walk of life, it is worse than useless, it is injurious, to waste time on the acquirements of drawing and music. The hours so devoted would be much more profitably spent in the attainment of the useful branches of education—writing, arithmetic, and needlework.

Let not mothers harass themselves with the objection that their daughters may marry, or

become wealthy, beyond sober calculation. Such chances are rare, and, when occurring, a knowledge of the useful arts will go much towards finding agreeable and rational occupation. How many young women, who are considered adepts in music and painting, from preference occupy their leisure with their needles. This should not surprise us, when we reflect on the endless variety of elegant and useful labors the needle can supply.

Where an inherited handsome independence is possessed, it is wise assuredly to have girls taught accomplishments, that, to married or single women, may prove graceful and appropriate ;—to mothers, as giving the power of instructing, or better superintending the instruction of their children—to single women, as bestowing the means of pleasingly occupying leisure. It cannot be too often repeated, that the more resources a woman has for domestic and lonely employment, the more she will love her home, the less she will be disposed to enter into habits of dissipation and extravagance.

It seems, then, that it is easy to determine whether or not our daughters ought to learn music. The next point to be determined is, how shall it be best attained ? For, if we desire it to be practised, we must take care that it is

acquired to some degree of excellence. Few people choose to do often what they cannot do well.

Now it seems that music may be deemed a mechanical art, an art that cannot be attained to any perfection without long and incessant practice. Can this length of practice be crowded into a few devoted years? We think not, for it is a very progressive art, and early application best fits the hand for its most delicate exhibition. The pliant fingers of childhood much more easily adapt themselves to the movement and ever-changing position, than the less flexible joints of the adult. Hence, therefore, if this charming art is to be taught, the younger the pupil is initiated into its rudiments the better. Some instructers assert that nature marks the period when the child may be placed before the pianoforte; namely, when its little hand can extend to an octave. But is this a judicious suggestion? How different is the size of the hand in different children of the same age; one can stretch over eight keys at the age of seven, whereas another cannot at nine. The mental expansion, the power of understanding instruction, seems a better criterion; for what is understood by the head, if not instantly performed by the hand, will urge to more earnest

efforts of attention and application. The head may improve the hand; the hand will not so certainly improve the head.

If the age of seven is recommended as a good period for commencing lessons in music, let not the skilful arithmetician hastily begin to calculate the probable number of hours to be devoted to this pursuit, and sigh at the immense sum total. Upon the broad principle, that *the attention of pupils ought never to be wearied*, be the art or science they study what it may, a very short lesson in music is recommended; but it must be a daily lesson.* For the first six months, one quarter of an hour;—for the second six months, half an hour;—after the first year, two hours daily; this arrangement has been tried, it has succeeded beyond the hopes of the projector.

For the first year it is not advisable for the young pupil to practise alone, since many bad habits in the manner of sitting, moving the hands, &c., may be thereby acquired, as also playing in false time; but, after the first year, the labors of the instructer may be greatly diminished, by the pupil practising half of the

* Sundays of course excepted; for, in spite of the high authority of "Practical Education," we never desire to see Sundays loaded with working-day duties. We would ever wish to see it it a *Holy*-day, and a holiday.

hour alone, and the other half with the preceptor.

One of the present modish plans of teaching music, is for the pupil to be engaged, for one year, in solely learning to *read music;* where this plan is adopted, the tuition of the art may very well commence at six years old; experience can alone determine how far this is the better plan; it is not easy to comprehend its advantages. For of what avail is the theory of music, without the power of putting that theory in practice; instrumental music is not an abstract art, it is a positive mechanical operation; let a child read music ever so well, she knows little of it, unless she can play the notes as readily as she can read them; after she has learned to read, she must learn to play; after she has toiled to understand the marks on the book, she must toil to understand how those marks relate to the ivory keys of her pianoforte; she first attains the theory, and has afterwards to reduce it to practice; on this plan she serves two apprenticeships to the art. Were it not better to make one initiation suffice? to let reading the notes and teaching the keys be taught together? Would not time and labor be thereby saved? Would not a dry, wearying study, be converted into a cheerful, pleasing amusement? These are questions to be answered by experience.

If it be proved that the twelvemonth's initiatory reading, *ensures* a more excellent exhibition of this accomplishment, it is a course most worthy to be pursued.

It were well, as a first music lesson, to open the pianoforte, and give the pupil some idea of its internal mechanism; some conception may, at the same time, be instilled of the manner in which sound is propagated and hushed, rendered loud and soft, &c. In teaching any art or science, too much pains cannot be taken to give its fundamental rules and principles; to be well grounded is much more essential than is generally supposed, for after excellence is thereby more likely to ensue, and even moderate proficiency thereby rendered more valuable.

There is a golden rule in practical education, that every mother should study,—"whatever young women learn, let them be taught accurately." "The knowledge of the *general principles* of any science is very different from *superficial knowledge* of the science; perhaps, from not attending to this distinction, or from not understanding it, many have failed in female education."—*Chapter on Female Accomplishments.*

There are several excellent introductory works to aid a mother in teaching the elements

of music;—the "Guida Musica" of Hook, though old fashioned, has been found very efficient.

It has proved very beneficial to write down on small pieces of paper, the different portions of the gamut, one portion to be learned at a time; thus, the names of the five treble lines may form one lesson; the four treble spaces another; then the five bass lines; and next, the four bass spaces; and so on, till all the names of the notes are learned to be read in the books, and their places on the instrument pointed out; as thus, "Treble Cliff:"—

First line, E.
Second line, G.
Third line, B.
Fourth line, D.
Fifth line, F.

It is a common complaint that pupils are disposed to look *down* on their fingers, and are with difficulty brought to look *up* on their books. How can it be otherwise? By repeatedly sounding the different keys, their relative places on the instrument can only be known; some time must be required to gain this knowledge; until it is gained, how can a child ascertain whereabouts she is to place her finger to strike

a certain note? Let not, then, instructers harass themselves and their pupils with premature attempts to do, what time and practice can alone enable them to do; much wrangling and vexation may be thus avoided. At the end of a twelvemonth,* (but seldom before,) children begin to know the places of the keys, and can look at their books whilst they play.

The study of music may be divided into four parts, or progressive steps:—

First, to know the notes in the book and on the instrument.

Second, to sound every note in the piece.

Third, to play in time.

Fourth, to play with execution and taste.

Each of these steps must be attained in the order they are noted, and each well attained before the following one is attempted. Most especially should children be informed, that every note of the piece they are practising must be sounded, or no degree of excellence can be attained. Is this observation sufficiently inculcated?

It is generally recommended to practise the third and fourth fingers, those fingers being little

*It is well known, that even adults, and persons advanced in life, require some months' tuition, ere they can read music as they play it.

used in other mechanical operations, are usually weak and untractable. In playing, they are often called into action, and therefore must be strengthened by use for the probable demand.

Care should be taken that the pupil sits in a good posture at the pianoforte, and this not upon the principle of avoiding ungenteel and unfashionable attitudes, but upon the more rational principle of avoiding a much more important evil, the risk of growing crooked. It is the incurring of this deplorable calamity that precludes very young girls learning to play on the harp; the position demanded for the touching of that instrument usually producing some degree of deformity in growing children. It ought, therefore, never to be attempted until girls have ceased to grow.

Above every other consideration, the greatest pains should be taken to inspire a *right* motive for the acquirement of music as an accomplishment—proper feelings to attend its exhibition. By most human beings it is considered as the most delightful art; for its own charms let it be cultivated, for its power of pleasing let it be displayed. Impress strongly on the young mind that it is for the pleasure her performance *bestows*, not for the applause she receives, that she ought to be anxious;—that it is not how

well she plays, but how much she gratifies, that is of consequence. It has been elsewhere said that "the performer who can be thinking of the applause of listeners, instead of the harmony of her performance, may fancy herself possessed of science and of taste, but can have little of the true musical tact."

Some parents object to boys learning music, as a knowledge of this art may draw the attention from more useful studies, and lead the pupil into pernicious society. Music has, however, been found to be an amusement that has presented agreeable home resources for young men, and has assisted to withdraw them from love of public gaieties and indiscriminate society. Circumstances must, therefore, determine when music is a desirable attainment for youths.

Let it be carefully instilled into pupils of either sex, that a moderate knowledge of music, with accuracy and taste, produces more gratification to the listener, as well as to the performer, than the greatest brilliancy of touch and rapidity of execution without taste and accuracy. A girl of very moderate musical talent may play and sing to please relatives and friends, the only persons she ought to desire for auditors.

DRAWING AND PAINTING.

For boys, some knowledge of drawing is useful in many professions and situations besides that of an artist, as soldiers, sailors, and manufacturers. To girls, this charming art is an accomplishment highly desirable, as being a quiet, a domestic, and an elegant amusement. Whatever endears home, or renders it agreeable, is worthy of female attention and study. We cannot too much multiply the power of home occupation, since the incapacity for such occupation too often leads to habits of public amusement and exhibition, idle gossiping, and the long train of follies to which the indolent and vacant minded resort for dissipating *ennui*.

The pencil and the pallet offer a recreation that may be enjoyed at almost any time, and that, without infringing on the comforts of the other members of the domestic circle; advantages that music does not possess, the noise of

instrument and song being sometimes incommodious, and the instrument itself a less portable article than the paint box and the portfolio. Even by the bedside of a sick friend, the kind attendant may while away the hour by cheering conversation, and, at the same time, employ herself with the quiet and unoffending pencil.

Drawing and painting bestow the power of producing many an elegant and inexpensive gift, and leave permanent mementos of industry and taste, to arouse or encourage the efforts of those who come after us in the career of life. At almost any period of existence can these charming arts be pursued and enjoyed.

By causing a close observation of the works of nature in flowers, fruits, animals, and landscapes, may it not often induce a warmer glow of gratitude and veneration to the Creator of all things?

It seems, then, that drawing, though a less desired and less shining accomplishment, may prove the more truly valuable attainment. Let it be taught (as is recommended in every branch of education) fundamentally. Let the pupil be early told that all its excellence consists in the faithful delineation of objects; that painting must not be attempted until drawing has been well attained, for no beauty of coloring can

compensate for deformity of outline, no just light and shade can exist where a false perspective appears. To sketching the simple outline of objects should the attention be primarily devoted and long confined; how long, must be determined by the proficiency made by the young pupil.

Perhaps the age of nine years is as soon as the hand is capable of firmly holding and guiding the pencil. The first lesson should be given from natural subjects. Let the child gather a leaf, an acorn, a stone, a shell, or any other thing easy of observation and delineation. Let the parent or preceptor slowly and carefully draw the outline of the object before the young pupils, and, giving what instructions may be necessary, put the pencil into their hands, and bid them imitate what they have just seen executed. Patience in effacing bad strokes, and perseverance in repeating the efforts, should be inculcated in various forms of gentle and intelligible admonition :—"Yes, that is badly done. I drew just as badly myself when I began learning to draw; but you see I draw tolerably well now. Well, I have gained my moderate skill by continued and long practice, by doing the same sketch over and over again. You often hear of Sir Joshua Reynolds and other clever painters; I

dare say, when they first took a pencil into their hands, they managed no better than you do now. *Almost every art can be attained by patient and unremitting perseverance.*"

It would be beneficial to explain the nature of the several articles used in drawing and painting: the paper, pencil, India-rubber, colors, &c.

Flowers are generally considered as the easiest subjects; next landscapes; then, animals; and, lastly, the expression of the human countenance, as its various passions are depicted in historical painting. A couple of hours occasionally, in the middle of the day during the hot weather of summer, or during the evenings of winter, when, in both cases, in-door occupation is desirable, would suffice to bestow a moderate proficiency. Three or four times a week, from nine to eighteen years of age, two hours each lesson, even allowing for intervals of sickness or other incidental interruptions, would give abundance of time for a rational attention to this elegant accomplishment, and a very tolerable proficiency in it might be thereby fairly anticipated.

When the pupil has obtained a thorough conviction that it is nature which is the great original of all drawings, he may improve his hand by copying from the drawings of good masters; let

him be told, a copy can have only one excellence, the fidelity of imitation; that, therefore, he must accurately copy the original, faults and all; for if he can faithfully copy a drawing, he will better understand faithfully to copy the original object; and it is to acquire the art of *accurate* delineation that he learns to draw. His eye, by practice, will become more prompt in observing the peculiar form, color, and shades of objects; as his hand, by practice, will become more skilful in delineating what his eye beholds; thus, though the works of masters may be given as subjects of study, the first lessons, in each branch of the art, should be given from nature. As,

First, leaves and flowers, sketched.

Second, a cottage—a ruin—a landscape.

Third, the features separately, of a living subject—the nose—the mouth—&c.

Fourth, the colors and tints of objects.

Fifth, lights and shades—and, lastly, perspective.

The branches of the art are here named, as they are considered more or less difficult; but, as each branch offers a boundless field for study and occupation, it cannot be wise to attempt the knowledge of more than one. Those painters who have shone most conspicuously, have

concentrated their efforts on one branch of their art.

Let the pupil make her own choice, guided by the advice of those who know her talents, and understand in what they are most likely to excel; but, the choice once made, let all future efforts be directed solely to the chosen study, be it flowers, landscape, or figures. It is better to paint the smallest weed, excellently, than the largest historical piece, indifferently. Even an excellent pencil sketch of any object in nature, is more valuable than the most labored painting of moderate merit. Without concentrating our labors, no degree of excellence can be attained; and unless some degree of excellence be attained, the art will lose its power to beguile and amuse; for, as we advance in years, the taste naturally refines and improves, and if our productions do not, in some degree, keep pace with our improved perceptions, assuredly we shall soon throw aside an occupation which offends our matured judgment.

In the cruel scarcity of modes of exertion, by which a female can gain a respectable subsistence, in case of the vicissitudes of life compelling her to earn her daily bread, *excellence* in any branch of drawing or painting seems to stand preeminent.

GRAMMAR.

THE rudiments of grammar may be taught as early as seven or eight years of age, and, once acquired, a weekly lesson of half an hour will serve to preserve them in the memory. Perhaps not before twelve or fourteen can its delicacies and intricacies be clearly understood.

Let this branch of education, as well as every other (the precept cannot be too often repeated,) be fundamentally taught. Let us begin with the number of letters in the alphabet—their division into vowels and consonants—the nature of sounds and syllables—diphthongs, &c.

Let us next proceed to name the parts of speech, and, when the pupil can recite them all, go on to explain each of them in turn, being careful to let the first be understood before we proceed to the second, and so on. A small initiatory grammar will be useful to refer to, that the eye may assist the ear; but the several ex-

planations had better be given in the form of conversation, and the pupil required to give his conception of the subject in his own words.

At first, the simple meaning of each part of speech is all that is to be taught, as—there are only three articles—A—AN—THE. A noun denotes the name of a thing—an adjective signifies the quality of a thing, &c.

When this is well understood, go back to each part of speech, and more fully expatiate on each;—as,

There are two kinds of articles, definite and indefinite.

A and *an*, indefinite—*the*, definite.

Indefinite means *any* thing.

Definite means a *particular* thing.

But it is presumptuous to suppose farther hints are necessary. A sensible mother will easily develope, and put into execution, the system here suggested.

Though French is advised to be taught practically, yet some knowledge of grammar must aid practice. To be able, therefore, early to learn French, the pupil must be early conversant with grammar.

It is a common remark, that women, who know nothing of grammar, *seldom* offend against its rules. The justness of this remark cannot

be disputed, as little can it be doubted whence this propriety arises :—the communication with well-educated persons, and the reading of well-written books. But though it may be deemed that women *seldom* offend against grammar, yet that they do so sometimes is incontrovertible, and the Reviews sufficiently expose how many do so often.—The rising generation will, doubtless, be free of this defect, and, not from accidental imitation, but from acquired knowledge, write and speak with accuracy and elegance.

Of the errors most necessary to be exploded, are the improper use of the adverbs and adjectives—the participles—and prepositions.—Many grammarians have commented on the false appropriation of the active verb, "to lay," and the passive verb, "to lie." The one being commonly used for the other ; as also adjectives supplying the place of adverbs. On these several points, therefore, very precise notions ought to be inculcated ;—a duty easily performed, whilst the admirable treatises of Lindley Murray are within the reach of the anxious mother.

Greatly as the females of the present day have improved upon the orthography of their grandmothers, there are yet too many words falsely spelt in their epistolary effusions. Wo-

men, indeed, generally write so swiftly, that they often insensibly fall into the errors of bad spelling, but if they possess, by *rote*, rules for orthography, they will be less liable, even in haste, to trangress in this way.

And here, perhaps, is the right place to suggest the propriety of learning off by heart (as it is called) the several rules of syntax. It is, indeed, with the intention of preserving the memory vigorous and unincumbered for useful impressions, that we do not wish to have it loaded with unintelligible poetry, and long passages of badly-understood grammar, geography, &c. Let whatever can be fixed on the memory, through the aid of the understanding, be inculcated by conversation, assisted by the reading of books.

But some parts of knowledge cannot be so instilled; such, for instance, are the tables of arithmetic, the rules of grammar, the dates of history, and the propositions of science. These *must* be learned in precise terms; and such precision can only be obtained by repetition of the terms until they are fixed in the memory. It is very long before, by the association of ideas, and the rapid calculation of numbers, we acquire the power of answering arithmetical questions by reflection. A child must, therefore, learn to

do it by rote. An adult can tell that four times six is twenty-four, because he knows six is the half of twelve, and twice twelve is twenty-four; or, because he knows, four sixpences make two shillings, and two shillings is twenty-four pence. But a child, before he can make this apparently long, but really rapid, calculation, has often to answer the question, and must give the result, without entirely understanding how it is such. For this purpose he learns the arithmetical tables.

The rules of grammar are necessary to be learned from another principle; viz. that by the precise words of the rules recurring to the recollection, the sense they convey may be always ready for use when wanted. On the same principle, the precise terms in which the propositions of science are worded should be known by rote; such as "the three laws of motion," the rule to discover "the celerity with which bodies fall," &c. &c.

But though the tables of arithmetic may be learned before they are understood, the rules of grammar, and the propositions of science, must not be committed to memory till their meaning is perfectly intelligible, or their repetition will not serve to restore to the mind the information of which they are the concise expression. Twelve or fourteen will therefore be quite young enough for these latter acquisitions.

In history, the certain recollection of a few dates of prominent epochs, with a knowledge of their relative position to events before and after occurring, will be found more useful than a vast profusion of dates unconnectedly remembered. Indeed, all defined knowledge must be ever more valuable, than desultory recollections and partially-understood information.

It was the opinion of the celebrated Fenelon, the successful instructer of the then heir of France, the young Duke of Burgundy, that the *rudiments* of grammar were sufficient for the generality of pupils, and that conversation was the best mode of instruction on most subjects. See his admirable tract—" De l'Education des Filles."

GEOGRAPHY.

ALTHOUGH it is desirable that a knowledge of the situation of countries should accompany a knowledge of the events that have occurred in those countries; in other words, that history and geography should be studied together; yet it is likely the young mind can much earlier understand the former than the latter science.

At six years old children have been seen to relish history; at nine, they have been found incapable of studying geography; perhaps, however, even at the age of six, some notion of the form of the globe, its principal divisions, and the relative places of the most celebrated empires, and most renowned cities, may be inculcated sufficiently for the purpose of carrying along in the mind the knowledge of events, with the situation of the places where they occurred. Before, therefore, opening the first

books of history, open a book of geography ;—let us point out the form of the world ;—the four quarters of Europe, Asia, Africa, and America. The countries and cities named in ancient history; Egypt, Babylon, Jerusalem, Greece, Rome, Macedonia, Carthage. The countries and cities conquered by Rome; Gaul (France,) Britain, Germany, Spain :—the vast empires of India and China.

After these few leading points of geography are clearly understood and well impressed on the memory, (which may be done in two or three lessons of a few minutes each,) the book of history may be opened, as also a good map of the world; indeed, *history should never be read without an open map for reference at hand.*

As every town or country is spoken of, let the child be shown its position on the map, and when, from practice, become familiar with the situation of places, let him be required to point it out.

Thus, each study will forward an acquaintance with the other. History will lead to a knowledge of geography, and geography assist the recollection of history.

At nine years of age, a deeper insight into geography may be commenced; a lesson of half an hour, twice or thrice a week, will suffice

for this study; a good globe, and clear large maps, will be indispensable, as also a well written initiatory work on the subject; many of these abound; dissected maps have been found particularly useful; and the geographical games of Abbé Gaultier have proved more serviceable than games of instruction commonly prove.

The memory may be beneficially exercised, (and we never would have it exercised unless in some beneficial effort,) by learning the names of capital towns, rivers, &c. &c. in every state or kingdom; blank maps can be given to the pupils, to be filled up by themselves; but there is no need to expatiate further on this branch of education; it is generally taught in a very intelligible manner, and the books on the subject sufficiently explain the best mode of inculcating it.

In some branches of learning, we must begin with generals, and descend to particulars; in others, we must commence with particulars, and ascend to generals; in geography, for instance, as perhaps also in history and astronomy, we first explain the general principles and the outline of the science, and then proceed to the particular parts of it; whilst in arithmetic, music, and the other arts and sciences, we first teach the rudiments, and then go on to the higher points.

LANGUAGES.

LATIN—FRENCH—ITALIAN.

Many parents, mothers especially, are very apt to complain of the many years *lost* in the acquisition of the dead languages. But are the hours so devoted wasted? To answer this question, let us put down what are the advantages likely to be gained by the study of Latin and Greek.

It must be allowed that a thorough acquaintance with our native tongue is indispensable.

It is known that our language is indebted for a vast portion of its words to the Latin, and that almost all our scientific terms are derived from the Greek. In one glance, then, is seen the extended power of accurate and elegant speaking and writing, conferred by a study of the dead languages.

In studying Latin and Greek, pupils become familiar with the writings of the most celebra-

ted philosophers and poets, and early history is laid before them in the precise words in which cotemporaries and living historians noted down the facts they witnessed, and the actions described to them, perhaps, by the actors themselves. Are these worthless pleasures—trifling benefits?

Children are trained to application and habits of attention, from the early demand made on their patience and perseverance by their Latin grammars and dictionaries. How precious the inculcation of such habits let parents and tutors decide. If these are the natural consequences of a study of the dead languages, the time devoted to their acquirement cannot be deemed lost. So extensive, indeed, seem the benefits they confer, that one can hardly help wishing that girls should have some insight into them. Latin, especially, is so assistant in forwarding the attainment of all other languages, even in causing a more correct acquaintance with our own, that some knowledge of it must be singularly valuable. In fact, on a consideration of the matter, it may be pronounced, "that no person can be extensively learned, or profoundly skilled in any science, without a knowledge of Greek and Latin."

Boys of six years of age may begin the acci-

dence at home; a mother will find it as easy as it is pleasurable to superintend this initiatory study; she may thereby save her son from much annoyance of school discipline.

The study of the French language is now almost indispensable, as all persons of a genteel rank in society are supposed to be acquainted with the language of Europe. It is impossible not to wish, with Mr. Eustace, that Italian held that honorable preeminence, but we must bend to necessity, and submit to a decision custom has too long imposed for it ever to be easily subverted.

Mr. Locke—(what he recommends, writers may safely propose and mothers safely adopt) —Mr. Locke suggests the plan of teaching children the French language, at eight years of age, through the medium of conversation. This great metaphysician thus gives his powerful support, with that of many other learned writers, for a practical mode of teaching languages. It is now, indeed, generally preferred, and the able work of M. Dufief* will be found admirably to assist the labors of the practical instructer. Indeed so amply and so minutely does it develope the system to be pursued, that to re-

* Nature Displayed, in her mode of teaching Language to Man, adapted to the French. By N. G. Dufief.

commend that work, is to give full and complete instructions of the best method of teaching the French language.

It is fair to add, that a girl, nine years old, who had learned from this work, under the tuition of a mother very moderately acquainted with the language, in fifteen months could read Madame Cottin's "Elizabeth," with so much fluency, and translate it as she read with so much ease, that, to use her own words, "it seemed to her like reading English;" a positive proof that she clearly understood what she read.

Probably, when Mr. Locke talked of beginning to learn French practically at eight years old, that was deemed a very early age for the attempt; at present, we see children beginning at six.

The different abilities of children prevent very decisive rules on this, as on most other branches of education; but one thing must never be lost sight of—children *must not* begin French, or any other language, till they can distinctly pronounce, and fluently read, their own.

Though M. Dufief has published a much improved French pronouncing Dictionary, yet, perhaps, there is no mode of learning the just pronunciation of a language, but from the lips of a native. It may be added, that there is no

assured way of learning to speak it fluently, but by residing in the country where it is spoken. A short residence in France, for this purpose, would be easily managed by most people of genteel or independent stations, and the present peace subsisting among the nations of Europe—(may it long continue!) would render such a sojourn easy of attainment and pleasant in realization.

When French is well understood, Italian may recreate the leisure of the young girl, and open to her new sources of delightful home amusement. Most young women desire the acquirement of this elegant language, and the smallest insight into its graces, and the smallest acquaintance with the exquisite poetry of Italian bards, will account for this universal predilection. At the age of fifteen or sixteen, a few months' application will suffice to attain considerable proficiency in this language.

It has been found advisable to allow a child, well advanced in French or Italian, to study a dictionary of those languages. In this course, the words before accurately understood may be passed over, and the attention be devoted to unknown terms and phrases, in the order in which they succeed each other. The idiomatic expressions of every language are worthy particular study.

HOUSEWIFERY.

To that middling class of life, to which these thoughts are principally directed, there is no female accomplishment more valuable than housewifery. By that class is it sufficiently prized as an accomplishment? or wisely inculcated as a necessary branch of education? It is feared not. Few girls are regularly initiated into the various household duties; yet, to all girls, the knowledge of them is essential, since, as wives, daughters, or sisters, all will probably have households to superintend. How extensive the mischiefs caused by ignorance of housewifery, we every day hear and see painful instances. The misery endured by the helpless untaught individual, in feeling her ignorance, and seeing the varied form of evil that ignorance produces, must be most severe. Let not mothers wilfully condemn their daughters

to sorrow, disgrace, and error, from which it is so easy to rescue them.

The duties of housewifery being generally of an active and desultory nature, are usually very agreeable in the performance to active and variety-loving young people. They will, therefore, be cheerfully attempted and pursued, and we shall enlarge the pleasures of girls, by the same encouragement with which we prosecute their improvement.

But there is one caution that must be undeviatingly regarded. In pursuing the superintendence of housekeeping, girls must act as the mild but respected *directors* of servants, not as their associates, confidantes, and playmates. This rule can be easily enforced. Children should be taught to regard servants as *fellow-creatures*,* as beings like themselves, prone to error, but capable of virtue. At the same time, they should be taught that, whilst they may love and pity those beneath them, and respect those above them, it is always most wise to choose their companions and friends, as much as possible, in their own rank :—on this prin-

* In the Life of Mr. Edgeworth, published by his daughter, it is gratifying to read the retraction of some of that gentleman's severe strictures on servants.

ciple, namely, that they may not learn to domineer over mean associates, nor cringe beneath great ones.

This premised, the first lessons of housewifery should be practised under the eye of the mother. At fifteen years of age, a girl will know enough of arithmetic to be ready at accounts, and will have sufficient judgment to reason fairly on what she observes. At that age she may occasionally attend her mother in her daily visit to the kitchen and the larder. Let her behold the arrangement of household business—the manner of giving directions—the plan of furnishing supplies;—she will thus gradually imbibe a clear conception of all such matters—she will understand the usefulness of method—she will find out the usual consumption of a family;—she may be taught, *by example*, to censure with mildness—to listen to reasonable excuses—to be peremptory in just orders;—to know what to expect from the industry, and what to pardon to the frailty, of domestics.

To avoid a dangerous association with menials, it would be advisable to bound the exertions of the *youthful* housekeeper to superintendence. Unless urged by imperious necessity, let not girls *assist* the labors of servants.

It is money badly saved to make them perform any humble business, which, for a few shillings, could be performed by a hireling. The mother had better do it herself, if she cannot afford those few shillings, or dispense with smart clothing for herself or her child, to meet the expense, or be present when her child is so occupied.

It is not from a sentiment of pride that this point is so earnestly recommended, but it is from a desire to check the dissemination of error. When a young lady and her maid are engaged together in some occupation, they must enter into conversation; now, of what nature must that conversation prove. The maid would not understand the wisdom, nor relish the morality, of her polite associate, but both maid and miss could understand, and, we fear, both would relish, the retailed news of the day—anecdotes of neighbors and petty scandal. By this power of communication both maid and miss are contaminated. The menial is encouraged in habits of espionage and scandal, and the mind of the young lady is irreparably vulgarized and poisoned. It were better she should perform the whole labor in the parlor or her own chamber, than that such a fearful risk should be run by association with a servant.

The management of the breakfast and tea-table, will induce some knowledge of performing the honors of the mistress of a house. Occasionally, the whole arrangement of the house may devolve on the young housekeeper. At sixteen she may be invested in all the rights and duties of household superintendence. The mother may sometimes interfere with advice, but let the whole responsibility rest with the daughter, that thus, being thrown on her own powers, she may early learn judiciously to exert those powers. We have seen girls of sixteen very judiciously conduct household affairs; and, when mistakes occur, as occur they must to beginners, in all the offices and businesses of life, it is better they should occur under the paternal roof, where partial relatives are prompt to excuse and remedy; than in the first days of bridal management, when the agitated mind is full of the variety and novelty of its duties, and new friends and new kindred are less disposed to pardon and correct.

Great pains are taken to instil knowledge into the youthful mind; the memory is loaded with facts and morals, and the various branches of learning, in arts and sciences, are carefully taught. But, with this knowledge, and with this learning, it is necessary, at the same time,

to inspire a resolution, and to induce a habit of bringing the acquired information into use. By reflecting on the traits of character, and the facts recorded in biography, many excellent maxims could be drawn for the conduct of life, and even our skill in any of the fine arts, and our familiarity in any of the abstruser sciences, might be made subservient to the purposes of domestic duty. A young lady, acquainted with the general principles of chemistry, could, with increased intelligence and precision, direct many of the domestic operations of a household; and some knowledge of the laws of nature (as developed in natural and experimental philosophy,) would tend to many useful results in the business of private life. So far from thinking it a degradation to use the information, obtained from lofty sources, to the purposes of household and domestic matters, it should be impressed on the young mind, that learning and wisdom are only valuable inasmuch as they are useful; and, as women have few opportunities of being assisting in the higher walks of science, they will have little chance of being serviceable, except in the humble, and often not less important, labors of domestic life. Nor must they, like the hoarding wife,

so ably depicted in the Idler,* store up their treasures, without plan or prospect of bringing them into *daily* use, whilst anticipating a future demand for the accumulated stock.

"I do not inquire how much you have read and studied on the human powers; but I ask how you *exert* those powers?" This is one of many powerful passages in *Epictetus*, as rendered to us by Miss Carter.

* No. 35.

FIRST COURSE—TWO YEARS.

FROM FOUR TO SIX;—ONE HOUR DAILY.

At three or four years old, the alphabet may be learned; half an hour daily, immediately after breakfast, to be regularly devoted to this duty, that habits of attention and application may be as early inculcated as possible.

At five, the lesson to be lengthened to an hour daily, and a needle may be put into the hands of girls.

One hour being daily devoted to reading and the needle, by six years of age the pupil may be able to read tolerably well, and girls complete plain work, neatly; spelling to be learned according to the ability for learning it.

Books.—The mother's First Book. An Introduction to Mrs. Barbauld's Lessons, by a Mother. Nursery Rhymes. Miss Edgeworth's

Early Lessons. Watts's Hymns. Mrs. Barbauld's little Books.

N. B. The reading had better be confined to a few books, that they may all be *repeatedly* read; and a shelf to hold them should be placed within reach of the child, that she may recur to them when she pleases.

SECOND COURSE—TWO YEARS.

FROM SIX TO EIGHT;—TWO HOURS DAILY.

At six it is presumed the pupil can read fluently, and may daily employ two hours:—half an hour in reading, spelling, and grammar; half an hour writing and arithmetic alternately; one hour in needlework, which may now extend to the more difficult stitches.

The multiplication table learned. If each division of this table be written on a separate card, one of these cards may be given at a time to the pupil, till all be perfectly learned which will not be done much within a year.

Books.—Fabulous Histories, by Mrs. Trimmer. Nursery Morals, as containing useful tables for the young arithmetician. Original

Poems. Mrs. Trimmer's Introduction to the Knowledge of Nature. The Psalms. Mrs. Barbauld's Prose Hymns.

Let the first reading of a book be to the mother, that she may explain what is difficult, and point out what is best worthy of observation.

After this reading, the book to be placed in the child's library, for perusal at her pleasure. No book to be given to the child before it has been read by the mother.

THIRD COURSE—TWO YEARS.

FROM EIGHT TO TEN;—THREE HOURS DAILY.

French and music may now be commenced.

One hour music; half an hour French; half an hour English reading and grammar; half an hour writing and arithmetic; half an hour needlework, marking and fancy-work. Dancing as an afternoon amusement.

Books.—Parent's Assistant. Rosamond. Frank. The Proverbs; and parts of the Bible,

as a favor occasionally. L'Ami des Enfans.* Son of a Genius.

FOURTH COURSE—TWO YEARS.

FROM TEN TO TWELVE;—FOUR HOURS DAILY.

Half an hour English reading; two hours music; one hour French, exercises, dictation, &c.; half an hour writing and arithmetic.

Drawing may occupy a couple of hours, three or four times a week, in the afternoon; and dancing, the afternoons not employed in drawing.

Geography and needlework may alternately beguile the evenings of winter.

To acquire the power of good spelling, and

* There are abundance of admirable stories written for children in France. Ducray Dumeslin has composed an endless variety, besides many other authors. But very attentively should a mother peruse a French book ere she hands it to her children. Much false sentiment pervades too many of them, and the best writers are occasionally tainted with worse errors; witness the "Alphonsine" of the otherwise justly celebrated Madame de Genlis. In juvenile French stories, a display of sentiment and feeling is too often substituted for the performance of good actions.

skill in arranging sentences, translating French into English, and *vice versa*, has been found very useful.

Books.—Evenings at Home. Magasin des Enfans. Moral Tales, by Miss Edgeworth. True Stories. Almoran and Hamet. Vicar of Wakefield. And, at twelve years of age, Conversations on Natural and Experimental Philosophy; and, as hereafter noticed, all the works of this able and intelligent author; also Miss Edgeworth's last admirable work, "Harry and Lucy, *concluded.*"

FIFTH COURSE—TWO YEARS.

FROM TWELVE TO FOURTEEN;—SIX HOURS DAILY.

One hour English reading; two hours music; one hour French; two hours drawing, or needlework;—dancing as occasional amusement.

For these two years, or for the last four years, namely, from ten to fourteen, according to situation and circumstances, masters can be called in to *aid* the mother, not *supersede* her

labors; for her superintendence must never relax. Astronomy in the evenings.

Books.—Goldsmith's Greece. Goldsmith's Rome. Goldsmith's England. Millot's France. Le petit La Bruyère. Madame Cottin's Elizabeth. Vertot's Revolutions Romaines. Vertot's Revolutions de Portugal. Vertot's Revolutions de Suède. Rollin's Ancient History. Plutarch's Lives.

SIXTH COURSE—SIX YEARS.

FROM FOURTEEN TO TWENTY;—EIGHT HOURS DAILY.

Two hours reading, grammar, geography; two hours music; one hour French or Italian; one hour mathematics or astronomy; two hours needlework.

By this appropriation of time, eight hours are given to occupation, eight may be yielded to sleep, and eight to meals and recreation;—an arrangement that can be preserved to the end of life.

Books.—Tales of Fashionable Life. Griselda. Conversations on Chemistry, Botany, Political Œconomy, &c. &c. Gordon's History of Ireland. Robertson's Scotland. Robertson's Charles Fifth. Chapone's Letters. Adams' Spain, &c. &c.*

Dr. Franklin having conceived the idea of "*Moral Perfection*," assiduously strove to attain to it. For this purpose, he noted down the virtues he deemed essential, and tried gradually to practise them. His plan was, to attend to the practice of each virtue separately, devoting a week to self-observation respecting the practice of one virtue. By thus giving his undivided attention to one point, he more readily discovered where he failed, and more easily taught himself to avoid future defection: at the end of thirteen weeks, he had gone through a regular course of self-observation, and commenced another, and so on, until he found himself pretty well established in good habits: after which, he says, a course once a year, or once in two or three years, sufficed to keep him in the right path.

The rules and precepts of Dr. Franklin, ex-

* As valuable new books are daily appearing for juvenile readers, mothers will have continually an extended power of selection. The works that have been found most useful, are named, from a feeling of gratitude to the enlightened writers who have so powerfully assisted the author in her labors.

cellent as they were for his age and sex, are, of course, little adapted for youth and girlhood. The following scheme, or one something like it, may, perhaps be found better calculated for the use of mothers and children. Even an occasional reference to such a plan has been found beneficial in the great work of education.

The twelve Virtues to be practised, with the rules to enforce their practice, from Franklin and others.

Obedience.—Obey promptly, that you may learn and deserve to command.

Application.—Without application, the finest talents are worthless; with it the humblest are valuable.

Truth.—Speak the truth, or be silent.

Resolution.—Resolve to perform what you ought; perform, without fail, what you resolve.

Order.—Let everything have its place—let every business have its order.

Obligingness.—Be courteous, be pitiful; in honor preferring one another.

Justice.—Omit no duty; commit no unkindness.

Humility.—Think of yourself humbly.

Œconomy.—Waste nothing;—neither time, nor talents, nor money.

Passion.—Master your passions, or they will master you.

Temperance.—Eat not to dulness; drink not to elevation.

Cleanliness.—Keep the body perfectly pure, as indicative of the purity of the mind within.

Any small ruled book would serve as a diary. It may be daily, or weekly, introduced at the breakfast table. Each person to have a separate book or separate page; and make a mark to denote on what day any virtue was *not* practised.

THE JUVENILE DIARY.

First Week.	Sun.	Mon.	Tues.	Wed.	Thu.	Fri.	Sat.
Obedience .	*						
Application .							
Truth . . .							
Resolution .			*				
Order . . .							
Obligingness							
Justice . .							
Humility .							
Economy .							
Passion . .							
Temperance							
Cleanliness .		*					
Total faults each day							

The asterisk denotes when the virtue under that line was not practised.

SCHEME

FOR THE DISTRIBUTION OF TIME.

Hours.		o'Clock.
	To rise, all the year round -	7 A. M.
1	Dressing, washing, bathing -	8
1	Prayer and study - - -	9
1	Breakfast and conversation -	10
4	Studious occupation - - -	2 P. M.
2	Walking, riding, or dancing -	4
1	Light reading or drawing - -	5
1	Dinner - - - -	6
2	Music, needlework, or reading -	8
1	Tea and conversation - -	9
1	Dancing, music, needlework, or reading - - - -	10
	To be in bed by - - -	11
8	Sleep - - - -	7 A. M.

Occupation, one third of life or 8 hours.
Meals, exercise, company, ditto ditto.
Sleep, ditto ditto.

The last question before going to sleep—What good have I done to-day?

AMUSING FRENCH BOOKS FOR CHILDREN.

Une Année de Bonheur; par une Mère. Le Jeune Henri; traduit par M. Lambert. Petite Bibliothéque des Enfans. Récréations Françaises; par Madame de Troux. Estelle. And *all* the works of Florian. Elisabeth; the only work of Madame Cottin recommended. Fables de la Fontaine. Le petit la Bruyère; and many, but not all, of the works of Madame de Genlis. Magasin des Enfans; par Madame de Reaumont. L'ami des Enfans. L'ami d'Adolescence; par M. Berquin. Paul et Virginie; de M. de St. Pierre. Numerous excellent stories, by Ducray Dumesnil.

The French Novels and Romances, whether original, or (as is often the case) translations from the German, are, with few, very few, exceptions, tainted with a misleading sentimentality, and a false and dangerous morality; if that can be called morality, which deludes

and confounds. Young ladies, fond of poetry, might perhaps be cured of that passion by being set to read French poetry; for most English people must be ready to exclaim with Boileau:

"Et pour faire goûter son livre à l'univers,
Croit qu'il faudrait *en prose y mettre tous les vers!*"

A list of French books for adolescence is, perhaps, not so easily made as one for childhood.

The beguiling tales and dramas of Berquin, Florian, De Genlis, Dumeslin, &c., are in every body's hands; but increased caution must be exerted in recommending books for a more advanced age. How few are the novels and romances free from some defect of morals, or of story? So few, that having named the Elizabeth of Madame Cottin,* and the works of the authors enumerated above, nothing remains to be recommended under the head of novels. Even the "Atala," and "René," of Chateaubriand, must not appear on the list, with whatever satisfaction one may speak of the remaining portions of the "Génie du Christianisme."

* It is curious that the other novels of Madame Cottin are as defective in purity and simplicity, as this one is remarkable for these qualities.

One ought indeed to be a good Catholic entirely to relish that work, yet even protestant readers must admire such passages as the following :— "Voltaire a donc brisé lui-même la corde la plus harmonieuse de sa lyre, en refusant de chanter cette milice sacrée, &c." Of Voltaire himself, few works can be recommended but his charming dramas. His Universal History being pretty generally considered as failing in accuracy and truth; his Life of Charles XII. of Sweden, and his Siècle de Louis XIV., are perhaps his only two other productions fit for the perusal of youth. The other celebrated dramatists of France may safely be placed in the juvenile library; Racine and Corneille are especially safe and agreeable, and even Molière may harmlessly beguile an idle hour; except some *diablerie* in "Le Festin de Pierre, ou Don Juan," there is little of dangerous reading in his pages.

The misnamed "Moral Tales" of Marmontel, also his "Tales of an Evening," and indeed most of his short pieces, must be noticed only to be disapproved and avoided. The poetic works of Delille are pleasing and innoxious; in his "Homme de Champs," there are many beautiful imitations of our exquisite bard, Goldsmith; as the following specimens demonstrate. Speaking of his village curate, he says :—

"Souvent dans ces réduits où le malheur assemble,
Le besoin, la douleur, et le trépas ensemble,
Il parait—et soudain le mal perd son horreur,
Le besoin sa détresse, et la mort sa terreur."

And again of the rustic schoolmaster:—

"Voyez, pour gagner temps, quelles lenteurs savantes,
Prolongent de ses mots, les syllabes trâinantes!
Tout le monde l'admire; et ne peut concevoir,
Qui dans un cerveau seul, loge tant de savoir!

As every reader is familiar with the Deserted Village, the original of these imitations will be instantly recalled. "Les Jardins" is a general favorite, and abounds with faithful and refreshing descriptions of rural scenes, and natural objects; the address to Melancholy is tender and graceful.

"Viens—Je me livre à toi, tendre Melancholie,
Viens, non le front chargé des nuages affreux,
Dont marche enveloppé, le chagrin ténébreux.
Mais l'œil demi-voilé, mais telle qu'en automne,
A travers de vapeurs, un jour plus doux rayonne,
Viens, le regard pensif, le front calme, et les yeux,
Tout prêts à s'humecter de pleurs délicieux."

The translation of the "Georgics" of Virgil is thought to be his chef d'œuvre; and even English readers must read with pleasure his version of *Pope's "Essay on Man."

* We have seen a very happy imitation of the "Universal Prayer," in French verse, by M. de Lally Tolendal.

Montesquieu has given two charming compositions, full of information and high mental gratification; "L'Esprit des Lois," and "Sur les Romains," which the young will peruse with avidity and pleasure.

The essays of Montaigne, printed, according to his will, in the old French, will present the juvenile student with a curious specimen of that language in the sixteenth century, when the great Henry held the reins of government.* Among innumerable passages worthy to be extracted, we may call the attention of youth to such as the following:—

"Qui apprendrait les hommes à mourir, leur apprendrait à vivre."

"C'est le jouir, non le posséder, qui nous rend heureux."

"L'ame, qui n'a point de bût établi, elle se perd, car, c'est n'être en aucun lieu que d'être partout."

How profitable it is to start in the mind such an idea as that of "reading to become more *wise*, not more *learned*," so happily expressed by Montaigne. It reminds one of the admirable advice of Cicero, "to read with *intention* as well as *attention*." What a train of awaken-

* Of course only a judicious *selection* from the Essays of Montaigne is here meant to be recommended.

ing reflections may be aroused by a single sentence—a single word.

If the enchaining "Memoirs of Sully" are read soon after the essays of Montaigne, each may serve to impress the other on the memory.

Of Rousseau's works one must speak with considerable caution; yet there are two of them, which, perhaps, the most careful mother may venture to present to her offspring;—"Le Contrat Social," and "Les Pensées," de J. J. Rousseau. Both these are full of noble ideas, clothed in the most bewitching simplicity of language. No author surely, not even our own chaste and elegant Goldsmith, more charmingly illustrates the position of La Bruyère:—"Les plus grandes choses n'ont besoin que d'être dites *simplement*, elles se gâtent par l'emphase."

How sublime are the opening thoughts on a Deity! On some subjects, how just—on others, how noble—on all, how eloquent! Surely we ought not to quarrel with a writer who adorns his page with sentiments like these:—

"Les préceptes de Platon sont souvent très-sublimes, mais combien n'erre-t-il pas quelquefois, et jusqu'à ne vont pas ses erreurs? Quant à Ciceron, peut-on croire que sans Platon ce rheteur eut trouvé ses offices? *L'évangile seul*

est toujours sûr, toujours vrai, toujours unique, et toujours semblable, à lui-même."*

The better taste of the rising generation will detect and despise the sophisms with which the other compositions of this author are disfigured. "Heloise" has ceased to beguile and delude, for young girls have been already seen to turn with disgust from its once applauded sentimentality; and "Emile" has its grain well winnowed from its chaff, by every reading mother.

Condillac offers an extended and varied field of amusement and instruction, and the student can turn to his pages assured of being pleased and informed. From his voluminous productions, how much of value can be extracted, to suit every age and every taste!

La Bruyère, celebrated for his own maxims, and for his able translation of those of Theophrastus, is an author to be occasionally looked into. The continued perusal of short maxims is as fatiguing as it is injudicious and unprofitable; for one maxim may give birth to a long train of beneficial meditations, as a single seed may throw out many stems. Too many together of the one or other might choke up each

* "Que la religion Chrétienne était la seule qui eut des preuves," was a saying of Fontenelle.

other. It is, however, to be questioned, whether the profound and too just view of human character, developed in these maxims, is friendly to the growth of benevolence—is favorable to the desire of self-improvement? How much of weakness and error is laid open, to cause unkind opinions of our fellow-creatures, to damp the hope of our own amendment! The same objections have been, with equal justice, urged against the maxims of Rochefoucault. As that nobleman was well known to be of a most mild and amiable character, he could have written with no evil intentions. Must we come to the conclusion, that human nature cannot bear the close inspection of even a benignant mind. If so, it were better to keep young people from reading authors who give this scrutinizing and disheartening disclosure. For children should think, with Rousseau, "Tout est bien, sortant des mains de l'Auteur des choses, l'homme est naturellement bon." The longer they preserve this opinion of their fellow-creatures the better; some candid spirits carry it with them to the grave, and, by doing so, prove their benevolence and candor, whilst they preserve their peace and happiness. Those whom experience, or a sterner temperament, lead to a harsher belief, should, at least, stop short of the utter condem-

nation of human beings, and, if they cannot think with Rousseau, let them, at least, believe with Machiavel, a keen and scrutinizing observer, "Che gli uomini non sanno essere, ne del tutto buoni, ne del tutto cattivi."

The "Lycée" of M. de la Harpe,* though extending to fifteen volumes, will probably be always read with avidity, even by the young; for it is full of variety in matter and grace in manner. It is valuable, not only as the most able work in criticism ever published in France, but as making the reader familiar with the literature and the literary cabals of that country. Though at first friendly to the Revolution, yet, when he saw the monstrous excesses to which it was likely to lead, M. de la Harpe quickly deserted the cause, and whenever, in the progress of his work, he touches on the subject, the extraordinary force of his language is most delightful and animating.

A memory of ordinary tenacity must retain a thousand agreeable notices from a perusal of the "Lycée," and a thousand beneficial hints must enrich the judgment. Many superior compositions and many fine writers are made known to the reader, of whom, probably, he

* Also his "Correspondence Littéraire."

would never otherwise have heard, and he becomes acquainted with the career of literary talent and its highest efforts. Much of morality as well as learning may be gathered from La Harpe, as when he encourages perseverance, by telling us that M. Villoison studied Greek *fifteen* hours a day; and that, at the age of *seventy*, l'Abbé de Boismont produced his *chef-d'œuvre*, a sermon on charity.

How cleverly does he ridicule the conceitedness of ignorance, when he gives this quotation from M. Lemière :—

> " Croire tout decouvert est une erreur profonde,
> C'est prendre l'horizon pour les bornes du monde."

Shall we not thank the writer that gives diffusion to the sublime apostrophe of the Abbé Poulle, who, in speaking of sceptics, thus exclaims :—" Les malheureux ! sur le point de se plonger dans le gouffre effrayable de la destruction ils appellent le *néant !* L'Eternite leur répond."

After reading this awakening sentence, it seems impossible to continue further extracts or remarks ; all must be, more or less, flat and unprofitable. Indeed the Author has already wandered far beyond her intended limit, which was merely to give a few hints on the collection of a library of French books for youth. As

that language is now familiar to all persons of a certain rank, these hints, in a work on education, seemed to be imperatively demanded. If the reading and observation of many years enable her to guide the youthful student to what is good, and preserve her from what is evil, her various memoranda will acquire a value which she little anticipated when they were penned. That many admirable authors* yet remain to be noticed, pupils, as well as preceptors, will at once perceive; but, fearful of having already said too much on this subject, she forbears saying more; merely suggesting that the works of the *true* French philosophers—(as they are termed by La Harpe, in contradistinction of the innumerable *soi-disant* petty philosophers)—that the works of the *true* philosophers, *Descartes*, Buffon, Fenelon, Montesquieu, and Condillac, should enrich the juvenile library.

* Le Sage, St. Pierre, Massillon, Boileau, &c. &c.

ITALIAN BOOKS FOR YOUTH.

THE plays of Goldoni have been long recommended to the Italian scholar as presenting easy reading, with, at the same time, very good specimens of the colloquial language. A modern writer has recently composed a work equally useful and agreeable. The dramas of Alberto Nota are now acting in Italy, and will, probably, be much read in England; for he not only introduces many English personages into his pieces, but he also gives them amiable and honorable characters. He writes in an agreeable and chit-chat style; his sentiments are chaste and moral, and no indelicacy tarnishes his pages. As a specimen of his language, the concluding sentence in La Donna Ambiziosa may be given; a moral worthy an English stage: "Lontana da ogni fallace illusione nel seno della mia famiglia, tra le cure della domestica economia, trovero quella vita tranquilla, da

cui nasce la pace costante dell' animo, l'armonia degli onesti affecti, una vera et durevole felicita."

An admirable piece of advice is put into the mouth of the wise Physician, in L'Ammalato per immaginazione :

"I remedj *morali* sono il farmaco migliore pe mali della immaginazione ; si ottiene l'intento coll' allontanar l'animo dalle gravi cure ; col frenar l'ira e ogni altro affetto disordinato, col consiglio di buoni amici, coll' aiuto della retta ragione."

The short stories of Francesco Soave are very popular, and generally recommended to foreigners, as are also the Letters of Bentivoglio and Ganganelli. The latter work is peculiarly adapted for juvenile readers, and is a rich storehouse of moral and mental instruction. The Letters to a young Nobleman, recalling him to virtue, are beautiful specimens of simple eloquence, sound sense, and judicious advice.

The plays and prose writings of Alfieri* are also very valuable. His Panegyric of Trajan is an elegant and spirited composition ; and his Observations on princes and Letters, are masterly performances.

* It is remarkable, that the works of Alfieri are as free from improprieties, as his life is reported to have been sullied by them.

The tragedies of Monti are as celebrated as the comedies of his brother bard, Nota; and many other dramatists enrich the modern stage of Italy. Maffei and Metastasio offer high treats, as do the several far famed poets of that illustrious land, Boiardo, Tasso, Ariosto, Guarini, Dante and Petrarch. The first of these was the precursor of Ariosto, and has a Brandamante, Angelica, &c. in his Orlando Innamorato. The last of these is an author to be put with caution into the hands of girls just budding into womanhood.

Guicciardini and Davila are the favorite historians of Italy; and if girls, in acquiring that delicious language, were restricted to them, and the other *prose* writers of that country, they might escape some of the romance, that a too indulged reading of Italian poetry is apt to induce. Not but Guarini and Tasso are sufficiently moral, and Ariosto and Dante sufficiently grave; indeed, now that we have so splendid a translation of the latter bard, that of Mr. Carey, he will probably be read, with most advantage and pleasure, in the English version; for though Dante is not found difficult to be translated, he is found very difficult to be understood.

The art of translating from one language into another, is no trivial mental exertion, and atten-

ded with commensurate advantage. It obliges the student to think,—an operation, how beneficial to intellectual expansion, preceptors and pupils can best decide.

Those learning a foreign language, have found much profit in perusing able translations of English books. The peculiarities of idiom in each language is thereby acquired, and much insight into the phrases and grammatical construction. Among many elegant versions of English books into Italian, there is not one that does more credit to its author, than a translation of Rasselas, by an English lady. Men of talent, conversant with the Italian language, speak of it in the highest terms.

ENGLISH BOOKS FOR YOUTH.

THERE seems to be no necessity for giving any list of English books best adapted for young people; the good sense and discrimination of mothers can make the selection. It is, therefore, only intended to make here a few observations that may prove useful.

The productions of ancient authors of Greece and Italy can be seldom perused by females but in their translated form. In this splendid catalogue, perhaps, no book is more eminently conspicuous than "Tully's Offices." Full of a pure morality, and free from the bewildering* sophisms so common in the reasonings of ancient philosophers. This dissertation on the Duties of Man, displays the powers of Cicero to the

* The stoics assert that pain is no evil, yet call those circumstances, in which it is felt, harsh, troublesome, detestable and shocking to nature!—one of a thousand ancient sophisms! Again; to die, is only to heave one heavy sigh; and who fears to sigh?—*Marc Antonine.*

highest advantage, as being most useful to man —simple, awakening, instructive. This work, and that of Epictetus, appear so ably and so fully to comprise all that can be said on morals, that their free circulation would seem to supersede the necessity for any modern writings on the subject.

In reading the Utopia of Sir Thomas More, one cannot help wishing that youth of both sexes, especially young men, should be intimately acquainted with its pages. This model of the excellent world of an excellent man, might, by being familiar to the mind in its first developement, when opinions are forming, and thoughts and projects germinating, cause the the inspiration of ideas, that, expanding and strengthening with advancing age, might elicit views and schemes highly beneficial to the welfare of mankind. But that such effects should follow from this, or any other didactic work, it must be repeatedly perused and attentively studied, and the reader's library must be a very limited one, that the attention may be concentrated. It would be an acceptable service to preceptors and pupils, would any man, competent to the selection, propose the most compressed list possible of valuable instructive books. Indeed, it should seem, from facts drawn from

biographical notices, that *concentrated* attention, even to inferior works, is more frequently productive of high intellectual excellence, than the too extended study of superior compositions. The reason of this is, perhaps, easily found in the better understanding what is read, and in the consequent reasoning and meditation of the mind so enlightened. Necessity not only induces a closer observation, but also leads to a more extended reflection; for, having nothing new to consider, the thoughts, after making themselves intimate with what little is proposed to them, as a recreating novelty, indulge themselves in pursuing the reasoning, and reflecting on the doctrine.

This conclusion brings one to infer, that the best works on morals should be accompanied by the best work on metaphysics, for it would be well to know what are the powers of the mind, of what they are capable, and how they can be governed, at the same time that we are learning what are the best uses to which they can be directed. Clear, powerful, and penetrating must be the judgment that can decide which is the best tract of metaphysics.

To forward a most profitable course of reading, young people should be early taught to distinguish between books that *must* be studied,

and books that *may* be read; giving to the former a limited period of severe study—appropriating to the latter the broken and numberless hours of leisure;—the first, the aliment of the mind; the last, its refreshment; both equally necessary and equally acceptable.

Having placed on the shelf devoted to amusement, poetry, essays, biography, travels, and works of fiction, the way is much cleared, and the business of selection much facilitated.

The subjects that remain are ethics, history, metaphysics, and the sciences. However immense their importance, a small number of books would suffice for these themes. In saying this, of course a clear outline of history, and the general principles of the other three abstruse subjects, is all that is proposed. Few young men, and fewer young women, need, or desire, much more.

Whilst suggesting that only a few books demanding study should be read, it must also be suggested, that only a few pages of these should be read at any one time; a single page may sometimes form a morning's study.

Nothing has been said of religious and devotional books, because piety is more the duty of the heart than the head, more a feeling than a study. In showing how the mind

shall be enlightened and elevated, we are opening the bosom to the purest and loftiest sentiments of religion, and we need only the simple and beautiful language of the Scriptures, to arouse our belief, to sustain our faith, and to inspire our worship and our praise.

Note.—May it be suggested, with becoming diffidence, that the Church Catechism, should not be taught so early as it generally is, because, by being learned when it is not understood, it is only a dull and fatiguing lesson, and, by being repeated from infancy to youth, (which it must be, to preserve it in the memory,) it becomes a mere matter of course, a duty of fatigue. The children of the poor, indeed, may learn it soon, because they are not likely to have leisure for acquiring it after the first years of childhood, but the offspring of the better classes, having a power of choice, can delay the acquisition for some years. If it is *understood* before it is committed to memory, the maxims and commands it contains may have their due weight, and this cannot well be before the age of twelve or fourteen. Is there not something of impiety in compelling children to repeat the holy laws and creed of their religion as a task—as words of course, which, like parrots, they utter without the smallest idea of the immense importance of what they are saying? This is a momentous question, more especially when the premature acquisition renders it, perhaps, a mere verbal acquisition to the end of life, for as is the first impression, so, often, is the last.

SELF-TUITION.

At fourteen the pupil, if rightly managed, will begin to take upon *herself* the office of arranging the hours of study, and deciding what are the accomplishments she wishes more fully to cultivate. Perhaps Italian will be desired; and, if so, this is the age to learn it; all the other branches of education can be more profoundly studied.

But the most important part of self-tuition, during the precious years intervening between the ages of fourteen and twenty, is the reading of well-selected books, and the study of the abstruser sciences. It cannot be deemed necessary for all women to be profoundly learned; but a general acquaintance with the rudiments and principles of arts and sciences will be as becoming as it will prove useful and agreeable.* Experience and observation fully prove

* Montaigne happily says, "we ought to read to become more *wise*, not more *learned*;" a just and beautiful distinction.

that clever, well informed women are valuable members of society in every relation of life. Knowledge being more extensively diffused, its possession does not raise its possessor so much as it did formerly above the general crowd. A learned lady has ceased to be a term of reproach, for we have seen ability perpetually coupled with virtue. The biography of departed talent supplies numerous instances of this union. Mrs. Carter's letters bespeak a mind as amiable as it was learned. Miss Hamilton's life was as rich in domestic duty as in public usefulness. Mrs. Chapone, Miss Talbot, Mrs. Trimmer, and many other names, might be enumerated to swell the catalogue.

The assertion, true or untrue, respecting the jealousy of clever men towards clever women, has ceased to be repeated. Men have found out, or perhaps they never doubted, the folly of such jealousy.

From a variety of causes, a clever woman must be always inferior to a clever man; she, therefore, can never be an object of jealousy but to ignorant men, to such as are her inferiors in knowledge. Those of the manly sex who, therefore, express ungenerous and sarcastic sentiments of female talent must be inevitably included in the latter class.

To men of superior abilities, a woman of cultivated understanding must be acceptable society, and for these reasons :—

It will be soothing to his vanity to address one who can appreciate his powers.

It will be grateful to his benevolence to improve an inquiring mind.

It will be pleasant to his feelings to deserve and receive the thanks of one he has taught and obliged.

It will be ever present to his conviction, that, though his fair hearer is wise, he is unquestionably much wiser.

The unpardonable folly of women sneering at superior knowledge and talent in the gifted portion of their own sex, is as vulgar as it is ungenerous and unwise. In the present enlightened age, information is so widely spread, and intellectual ability so judiciously cultivated, even among the fair sex, that almost all are sufficiently intelligent to feel the true worth of mental wealth. Hence such sneers are now less common, for only folly or malevolence can mock at wisdom. Mrs. Chapone and Mrs. H. More have both skilfully censured this species of female folly ; and Miss Edgeworth, with her usual skill, has cleverly satirized it in the following passage in her "Tales of Fashionable Life :"—

"Ignorant silly women may be allowed to sneer at information and talent in their own sex, and, if they have read them, may talk of '*Les Précieuses Ridicules*,' and '*Les Femmes Savantes*,' and may borrow from Molière all the wit they want to support the cause of folly."—*Manœuvring*.

Indeed, when one considers the extensive influence of woman in the various relations of life—as giving the first rudiments of morals, manners, knowledge and religion to children—as kindly and wisely ruling domestics and dependents—as judiciously employing and benefiting mechanics, tradesmen, and artists—as benevolently superintending the claims of the the poor, and gracefully and conciliatingly adjusting the courtesies of social communion—one cannot but acknowledge the importance of talent, and learning, and virtue in women; and the lines of the celebrated Condillac seem to set the seal to womanly worth:—

"——— Les vertus domestiques
Décident les mœurs publiques."

It has been well said, that women are up in arms to defend the whole sex should an individual of it be attacked; whereas men quietly admit the errors of their fellow-men.

ARRANGEMENT OF TIME.

In giving hints for the arrangement of hours and studies, it must be suggested, that great care should be taken not to let any one occupation be pursued to fatigue; nor to let the different studies follow each other without pause and relaxation. Even the short lessons of the earliest age must be divided by brief periods of amusements: a few minutes play, or a little lively chat, or a run on the lawn. As pupils advance in years, longer periods of attention may be demanded from them. The morning business, after ten years of age, may be prolonged for three or four hours without intervening repose; but to study more than *four** hours at a time, would be injudicious for a woman at any age. A walk, a ride, a visit paid

* And not even *four* hours successively on one subject; change of occupation is recreating; two hours on one subject is, perhaps, quite enough.

or received, would happily employ a couple of hours, and then occupation would be again acceptable. But, after fourteen, it is very advisable that a habit of employing eight hours daily, in useful or improving occupation, should be acquired.

It is not necessary that such occupation should be wholly selfish ;—an elder sister may instruct a younger, and thus be reviving her own knowledge at the same time that she is benefiting another ;—a girl, without brother or sister to teach, may give instruction to the children of her poor neighbors. There is always something useful to be done for ourselves, or others; either as informing the ignorant, or relieving the poor, or serving the friendless, or pleasing the rich ; in short, whatever occupation is serviceable in any way to any human being, may be, in fairness, noted, as an occupation worthy to be classed in our eight hours of busy life.

However desirable and necessary some degree of order in the arrangement of time, yet even this laudable regularity may be carried too far, and then, of course, it must become pernicious. A mind, too much hampered with rules and limitations, finds itself agitated and embarrassed should occurrences break into the for-

mal routine of its engagements; and as incidental circumstances are continually crossing the most tranquil course of life, such interruptions should be anticipated. Otherwise, because a certain business cannot be executed at a certain time, it will not be executed at all; because the precise moment devoted to a particular study is not arrived, in waiting for that moment, the intervening minutes, it may be hours, are lost in indolence and wearying expectation: thus, habits of languor and idleness may be imbibed in the very pursuit of a far different object, and we are never so much in danger of evil as when it attacks us in the mask of good. Sir Joshua Reynolds, in one of his discourses, very ably comments on the mischief arising from a too strict attention to rules and regulations in the disposition of time, and instructers must profit by his remarks. Dr. Johnson,* also, very pleasantly ridicules an overweening regard to method in the character of a lady, "whose great principle is, that the orders of a family must never be broken;" she will not walk at the hour appropriated to the needle, nor sit up stairs that part of the day which she is accustomed to spend in the parlor below. Whilst her husband is reading to her

* Idler, No. 100.

she keeps her eye on her watch, that when the precise moment of departure arrives she may retire, &c. &c.; and he goes on thus sketching insignificant bustle and aimless regularity, the regularity of the body merely, which, like chains impeding the freedom of the captive's limbs, most effectually fetter the powers of the mind.

APPARENT INACTION.

That idleness is an enemy to virtue and happiness, we can all feelingly allow; but it is not therefore certain that all occupations are friendly to virtue and happiness. Without of course alluding to any form of vicious occupation, there are many frivolous ones that are more pernicious than a state of perfect inaction. We should not therefore be too earnest to fill up every moment of the busy day; let a certain portion be steadily devoted to improvement and usefulness, but let intervening half-hours of repose, and moments of reflection, pass as periods also favorable to mental expansion.

If, when engaged in reading or needlework, or any other employment, the young pupil pauses, and seems absorbed in contemplation, let not the intellectual abstraction be disturbed; perhaps some ingenious inquiry is engaging the expanding thoughts. The questions which often

follow such a pause prove that the mind has not been idle, that it has on the contrary been eliciting truth, or pursuing inquiry. How much better that such intellectual labor should finish its wholesome course, and that the mind should not be prematurely called away from its healthy workings. No forced exertion can bear any comparison with such free thinkings. It is not difficult to discover, by the glance of the eye and the play of the features, when the pause proceeds from mental reflection; a countenance thus impressed bears a very different expression from one marked by vacuity of thought, or the languor of indolence. More than moments may be allowed to be thus spent. A little girl of eight years old has been discovered alone, stretched before an open window, apparently in a state of utter listlessness; yet, when asked why she remained there so long inactive—"I have been watching," she replied, "the sun setting behind those beautiful gold and purple clouds."

Many of the frivolous employments that sometimes engage young people, are more prejudicial to mental expansion than a state of total inaction; for the mind is tainted by the paltry occupation of the hands, and, whilst tin-

sel, and colored paper, and tasteless drawings are absorbing the thoughts, how can any useful or rational ideas be elicited or cherished. It is not meant to censure the selection of ingenious and elegant works to speed some of the hours of life; but let them be really elegant, or really graceful, or really ingenious, and not mere daubs in coloring, nor tasteless specimens of some ill-understood and ill-executed fashionable novelty. Let what is done, be done well, or let it not be attempted.

Though "games" of science and learning have not been found assistant to rational education, there are many occasions in which the gratification of children may be made the source of their improvement. To inculcate a pure taste in painting, occasional visits to celebrated galleries of pictures and prints will be found very availing, and every walk amid fields and woods, and every stroll in the garden and the shrubbery, may offer occasions to advance a knowledge in perspective, and in the real form of natural objects; and thus induce habits of accurate drawing and faithful coloring.

The various exhibitions in the several branches of natural history present most delightful means of information. Les Jardins des Plantes at

Paris, is a rich and inexhaustible field of pleasure and instruction to all ages and all classes.*

Even musical and theatrical entertainments may be made helps to mental illumination. Let the pupil go to these places with a mind prepared to reflect on the delightful humor or skill, there to be displayed in the charming singer or the excelling actor,—in the ingenious composer or the celebrated poet. "We will go to the oratorios to night, to hear the beautiful composition of Handel performed with due excellence, so hereafter you will be able to judge what a mighty mind can compose, and great talents execute."

"Next week you shall see Talma, in one of the celebrated Racine's best tragedies, which will enable you to judge of the power of French poetry and French acting."

Such remarks deciding the amusement to be intellectual, will give it its due rank, and awaken the mind to bend its powers to its true enjoyment. A girl so addressed is more likely to pass an hour of the morning in playing Handel's music, or reading Racine's plays, than in contriving a dress, or anticipating a conquest; all

* Nothing can be more beautiful than the various states of the silkworm as it passes from the egg to the moth, as arranged in one of the apartments of this noble Institution.

risk of thoughts of self-exhibition is probably avoided, and the gown and coiffure to be worn are, at least, not the *sole* objects of attention.

In the proportion in which we call forth and exercise the better faculties, we keep back and benumb the weaker propensities; whilst we keep the intellects healthfully busy, we have little to fear from any excesses of vanity or levity.

MENTAL RECREATION.

NATURAL history offers a varied source of intellectual gratification, pure, enlivening, and boundless. One cannot help feeling how much more agreeable is the study of the volume of nature than that of history. Unharrassed with the appalling traits of artifice, hypocrisy, and malignity, the careless mind wanders refreshed amid woods, and wilds, and plains, searching their beauteous or curious tenants; and, whilst making itself acquainted with the habits and instincts of the several inhabitants of sea and land, it meets with order, and beauty, and perfection, as freshly issued from the hand of the Great Creator. Instead of dwelling upon images of treachery and fraud, of violence and injustice, the spirit reposes, in grateful and undisturbed tranquillity, amid scenes rich in vegetable wonders; and the imagination wanders unwearied in landscapes, bold, beautiful, or tran-

quil. Hence the study of the many branches of natural history has a moral and a pious use, and purifies, whilst it soothes and enlightens the mind. Its apparently humblest division, entomology, is, in reality, a most splendid display of the infinite variety of forms, into which the Creator can call his creations into existence, gifted to enjoy and to serve.

In reading Buffon and the writers of his day, the pupil must remember the lapse of time that has intervened, and the endless discoveries that have been made, and that are daily making, in the pursuits of natural history. We have long heard of the value of the reindeer to the shivering Laplander; we are now told that the ox is equally precious to the Canadian;* and every year brings to light some before unnoted or unknown wonder. Thus curiosity seems kept alive only to be gratified, and advancing knowledge silences pertinacious adherence to obsolete opinions, and gives proofs to dissipate ancient doubts.

In botany, a science singularly adapted for female study, how many subjects for surprise and admiration are continually appearing. One cannot open a volume of travels, but some shrub or plant is made known to us, peculiarly adapted

* Mr. Henry's Travels in Canada.

to the clime. Bounding our views to one object, let us see what nature has done to meet the wants of man and animals in hot countries, where the heat, by evaporating moisture, causes thirst.

In the Brazils a cane is found, which, on being cut below a joint, dispenses a cool, pleasant liquid, which instantly quenches the most burning thirst; and Prince Maximilian, when travelling in America in 1816, quenched his thirst by drinking the water found within the leaves of the bromelia.

Mr. Elphinstone says the water melon, the most juicy of fruits, is found in profusion amid the arid deserts of western Asia; and adds, "that it is really a subject of wonder to see a melon, three or four feet in circumference, growing from a stalk as slender as that of a common melon, in the dry sand of the desert."

Mr. Barrow thus describes that curious vegetable, the pitcher plant:—"To the foot stalk of each leaf is attached a bag, girt round with a lid. Contrary to the usual effect, this lid opens in wet and dewy hours, and, when the pitcher is full, the lid closes; when this store of moisture is absorbed by the plant, the lid opens again." Of course the thirsty traveller can take advantage of this beautiful provision of nature.

The stapelia is a singular plant found in Africa, and, from its containing water amid the severest drought, has been called the "Camel of the Desert."

Travellers cannot be too exact and minute in their description of what they see, especially of objects in natural history; for nature, the more she is developed, the more sources she offers of high intellectual gratification—of gratification eminently united with the noblest and purest feelings of the human heart, the feelings which raise the spirit from the creature to the Creator, in all the varied emotions of love, gratitude, and awe!

Through various channels—books, museums, conversations—the young mind can be enriched with an insight into natural history; and simple tastes can be thus early inculcated, that may give a relish in after life for simple pleasures and scientific pursuits, and, by so doing, elevate the soul above coarse and vulgar enjoyments, and rescue it from languor and sloth.

VIRTUE THE ONLY MEAN OF HAPPINESS.

THE cheerful minds of children will facilely receive and believe the doctrine that human beings were created for happiness. All that they see around them in the natural world, all that they feel in their own bosoms, conspire to assure them that felicity was the proposed destiny of all created things. Very little further observation and reflection will convince them, that the happiness which we are gifted to possess is only lost by the unwise use of the powers bestowed upon us; is only lost by the false indulgence of the passions given to us for the best purposes: in other words, that folly and vice are the destroyers of human felicity.

Such a conviction, early implanted, might do much towards inspiring cheerful views of life; a temper friendly to mental equanimity, might do much towards inspiring a just detestation of vice; an emotion favorable to the encouragement of virtue.

"Happiness our aim, and virtue our means," is the creed of the Christian and of the heathen philosopher, of the sages of antiquity and of the learned of modern days, of wise men of every clime and every age. Were the opinions of all these on the subject to be culled from their works, a small and useful manual might be compiled, very assistant in the moral education of youth. The opinions of our fellow creatures have a great influence on our actions and sentiments; the opinions of our celebrated and applauded fellow creatures must, of course, act with increased influence. Such combined testimony that virtue is the only medium of happiness, must fix this truth with indelible impression on the heart and mind; and this impression indelibly made, a guiding principle, sustained by every selfish and social passion, would ever after be the rudder of the reason and the affections.

Does not the frequent perusal of books which expatiate on the powers and means of happiness, and the ameliorations of sorrow, tend to form a manly and cheerful character? This sentiment was elicited on reading Epictetus, whose opinions have much similarity to the tenets of Christian morality, and whose sentiments enforce a brave acquiescence in the trials

and vicissitudes of life. Where all is good, it is difficult to extract select passages; we will confine ourselves to one or two:—

"What is to be done? Make the best of what is in our power, and take the rest as it naturally happens; and how is that? As it pleases God."

"Whenever you are angry, be assured that it is not only a present evil, but that you have increased a habit, and added fuel to a fire."

Very early in life, we discover which are the books that calm our feelings and fortify our virtue, and to those books we should resort, as to mental food and medicine. Miss Edgeworth's works have this effect in a very singular degree, and very young children are seen perpetually recurring to her pages. Probably those compositions which exercise the judgment rather than the imagination, are most favorable to mental amelioration and mental tranquillity; hence the rational productions of Miss Edgeworth become popular, and we should do wisely to guide young people to discriminate what is the reading that yields the most lasting gratification. The Rambler and the other works of Dr. Johnson may be found on this list; also, the poems of Cowper, and, in fact, all books

where powerful reasoning is united with a pure morality, expressed in a language simple and perspicuous.

When reasoning with young people on morals, one fact "is worth a thousand homilies." Thus a mother can, in conversation, make many powerful impressions by relating facts, gathered from authentic statements or from personal knowledge. That "Virtue is its own reward," is an axiom, the truth of which cannot be doubted, but the force of which is seldom felt. Could we enforce this text by facts, our hearers would more strongly feel its truth. Among many incidents that could be culled for this purpose, perhaps none would be more efficient than a little private history told by La Harpe :—

M. Thomas was a professor of law, of considerable attainments, well known to M. La Harpe, and, at one time, very popular in France. When a very young man, and when he ought to have been solely devoted to the study of the arduous profession he had chosen, he began to show a taste for writing, and devoted much of his time to the fascinating charm of literature. His mother, alarmed at his dereliction of legal studies, warmly remonstrated with him on the

subject. The young man, aware of his danger and her kindness, collected his various writings, and threw them into the fire. "Il n'a jamais fait de sacrifice qui lui ait autant coûté," says La Harpe, "mais il dit, que le souvenir de cette action avoit été, pendant toute sa vie, le plus délicieux de ses souvenirs."

What a happy illustration is this of the confession* of Rousseau :—"Je sentis, et j'ai souvent senti depuis lors, en y repénsant, que si les sacrifices qu'on fait au devoir, et à la vertu coûtent à faire, on en est bien payé par les doux souvenirs qu'ils laissent au fond de cœur."

* Would that all his confessions were as blameless, or, rather, as laudable.

ON ARGUING.

THERE is a barrier to mental improvement that cannot be too speedily removed. The bad habit of arguing wholly to convince others, with little, if any disposition to be convinced ourselves; not to say anything of the unamiable feelings often generated by this mode of argument, the incalculable loss of mental and moral improvement thereby incurred, cannot be considered without deep regret. In all arguments, the one party are generally much the wiser, and the sooner the more ignorant discovers his inferiority, and listens with intention to profit by the reasoning of his sager opponent, the more likely he will be to become himself, in future arguments, the more sagacious reasoner.

In childhood, a habit of rational and candid attention, of arguing for self-improvement, not for victory, can be most easily and efficaciously laid; in early childhood, then, let parents inculcate this invaluable disposition.

In all arguments, but especially in arguments relating to morals, if we enter upon them with minds as well as ears open to conviction and information, even the wiser reasoner may probably gain some instruction, but the more ignorant must be extensively benefited. In discoursing with their elders, the chances are, that the young are the feebler and more ignorant reasoners; the young therefore are peculiarly called upon to enter on an argument in search of knowledge and conviction.

To all, especially to the young, it is more profitable to prepare to hear, rather than to speak, to reflect on the reasons given, rather than lose time in seeking for reasons to give; whilst judiciously reflecting on what their opponents advance, if a fair objection rises in their minds, let that objection be candidly stated, and if clearly invalidated, let it be as candidly withdrawn.

Such a mode of argument is the only way to elicit truth; and is it not to elicit truth that arguments ought to be pursued?

People identifying themselves with the subject of their argument, think the honor and truth of both must fall together; but let the right motives for argument be deeply and firmly

implanted in early life, and this common mistake will cease to be common.

People will see that they can only preserve their honor and truth by advocating the right side; and if they are on the wrong side, they must forfeit all pretensions to common sense and common integrity if they persist to advocate what is palpably fallacious.

"It is better to know what is *true*, than what is *said*."—*Butler's Analogy.*

ON SILENCE.

C'est une grande misère que de n'avoir pas assez d'esprit pour bien parler, ni assez de jugement pour se taire. La Bruyere.

To be able to *speak* judiciously seems the grand aim of tutelage. Perhaps it is a more desirable power to be able to be silent. Speaking dissipates mental wealth; silence increases the store. As the young can comparatively have but small store of mental wealth, it behoves them to be of the class of listeners, till, by silence, they shall have accumulated enough of wisdom and of learning to become, in their turn, judicious speakers.

The following remarks were collected from various authors, to enforce the value of that valuable power—the power of being silent:—

Bien *écouter* et bien répondre, est une des plus grandes perfections qu'on puisse avoir dans la conversation.—*Rochefoucault.*

We often repent of speaking too much, but seldom of having held our peace.—*Xenocrates.*

It is safer to be silent than to speak.—*Epictetus.*

Be chid for silence, but never taxed for speech.—*Shakspeare.*

L'on se repent rarement de parlerpeu, très souvent de trop parler; maxime usée et triviale, que tout le monde sait, et que tout le monde ne pratique pas.—*La Bruyère.*

L'arte di tacere è una gran virtù; felice colui che non dice che quel che si deve!—*Ganganelli.*

Pour savoir parler, il faut savoir écouter.—*Plutarch.*

Il ne faut pas toujours dire tout, car se serait sottise; mais ce qu'on dit, il faut qu'il soit tel qu'on pense, autrement c'est méchanceté.—*Montaigne.*

On fait plus pour la verité en édifiant, qu'en disputant pour elle.—*Fénélon.*

Ho per costume il dir la verità, o tacere.—*Alberto Nota.*

In talking, we only show a desire to be amiable; but in listening we are so in reality.—*Kotzebue.*

Celle qui toujours *parle* ne *dit* jamais rien.—*Boileau.*

ON ASSOCIATES AND FRIENDS.

ALTHOUGH the choice of associates for children is always a matter of considerable importance, yet, after the age of fourteen or fifteen, it becomes one of incalculable consequence. About that age, girls are rapidly expanding in mind, and are forming habits and opinions that may decide their future character and fate. Let, then, a mother watch with redoubled vigilance, at that period, over the conduct and language of those who associate with her children. They are much better without society, than with society of uncertain principles. How many girls have been ruined in manners, in morals, and in fate, by pernicious companionships, miscalled friendships!

By kindness, frankness, and forbearance, a mother can obtain the confidence of her children, and gradually and imperceptibly become the trusted friend. Had girls no other, from

fourteen to twenty, the fate of many of them would wear a more smiling aspect than it too often does, when youthful confidantes share the heart and fancy. Intimates and social companions may be selected for them, in as great a number as the mother can judiciously encourage. Perhaps, by having numerous associates, the risk of forming a sickly sentimental friendship is avoided. Mystery and secrecy cannot subsist among numbers, and mystery and secrecy are the corner-stones of sentimental connexions. By enlarged communion, more liberal feelings are induced, and the glow of affection, so natural and so delightful in youth, runs no hazard of being chilled by being diffused. Surely the more we mingle with our fellow creatures, the more warm and kindly are our feelings. The system of confidential letter-writing is, perhaps, the most pernicious indulgence which a young lady can allow herself with a friend of her own age. The length and frequency of these epistles form their principal charm and their chief merit. They are not written because there is something to be said, but something must be said because they are to be written. In youth, the imagination is the most busy of our faculties, and furnishes the principal supply for these missives. Girls of ordinary

character fill the page with idle gossipings, and, as life seldom yields sufficient variety of anecdote and character for these indiscriminating observers, fancy is called in aid, and facts are mingled with fictions, "after what flourish *their* nature will." Hence the mischiefs of false representation and petty scandal are propagated and prolonged; and the mind, tainted in its prime, loses its delicate distinction of truth and falsehood. With girls of superior talent, the imagination is equally busy and equally hurtful, though in a different way; for these, soaring above the incidents and personages of real life, indulge themselves in all the hyperbole of romance, the refinements of feelings, and the wild and deluding visions of irrational hope. With such as these, everything is exquisite or detestable, loved or hated, lauded to the skies or trampled to the earth; a medium is unknown, for the very word moderation is expunged from their vocabulary. The mischiefs arising from such mental dereliction can be easily imagined though not easily calculated; rather than risk so fearful a hazard, a young lady had better never write a letter during her minority.* To think a little wildly and fan-

* Writing at too early an age is mischievous, and to others besides minors. Few but highly gifted minds are capable of writing

tastically is natural to youth, but, as thoughts perish, the evil is, as a summer cloud, slight and fugitive. But when these idle fancies are committed to paper, a sort of permanency is given to them, and a feeling of pride is generated on reperusing the high-sounding period; add to which, thoughts are brief and changeable; a vision of fancy may be succeeded by a reflection of good sense; but, in writing, the fugitive fancies are fixed, and dilated, and pursued, so that, out of one passing folly, many branch forth; truth and common sense are put aside, and the taste for romance is cherished, and the distaste for reason is augmented.

for publication before forty. Of those who publish before that age, probably the nine-tenths regret their immature productions.

ON STUDY.

In a life of Madame de Stael, written by Madame Necker de Saussure, it is said, that that celebrated female advised, "L'étude indépendamment de succès, la bonté indépendamment de la reconnaissance." Advice highly useful to every age, and which a mother may inculcate into youthful minds.

For really knowledge is valuable enough to be desired for its own worth, without that expectation of exhibition and superiority which too commonly attends the pursuit; and the less the mind is looking abroad for the reward of its labors, the more secure it is from disappointment, and the more likely it is to select the useful rather than the glittering branches of learning. Montesquieu happily says, "Il ne s'agit pas de faire *lire*, mais de faire *penser*;"—and Cicero* remarks, "that men lose their hap-

* Fifth Tusculan disputation.

piness by acting to obtain popular praise, rather than the approbation of their own conscience." Boileau also very happily satirizes this common infirmity :—

" C'est là de tous nos maux, le fatal fondement,
Des jugemens d'autrui nous tremblons follement,
Et Chacun, l'un de l'autre, adorant les caprices,
Nous cherchons hors de nous, nos vertus et nos vices."

If a mother has collected many sayings of the wise, and extracts from the witty, she may find it assisting to make her young pupils familiar with them. An anecdote timely quoted, a line appropriately repeated, may make a powerful and beneficial impression on the ductile minds of listening youth.

ON BENEVOLENCE.

It is equally rational to pursue "la bonté indépendamment de la reconnaissance." There is really too much talk about gratitude and ingratitude: do accusations of ingratitude come well from a benefactor? Do we so nicely poise the worth of our benefits as to know, to precision, the quantum of gratitude due to us? This is all very humiliating, and very unworthy the spirit of genuine benevolence. Let us teach our children to do good, as their duty and their pleasure; let no paltry feeling of a return, even of gratitude, mingle in the pure emotions of kindness. The art of obliging and serving is abundantly repaying in the soothing consciousness of having served and obliged, and those who want further recompense, are making a matter of barter, of mere buying and selling, of the otherwise most delightful of our duties. As it is too often managed, gratitude is rendered the most heavy debt imposed on misfortune.

ON VIRTUE ITS OWN REWARD.

To hold out to the young, either in books or conversation, that all virtue meets with a commensurate reward, is a doctrine as fallacious as it is mischievous. It *may* lead the child to act from self-interest;—it *will* direct him to false and untenable views of life;—it is, in either case, a cruel and unjustifiable deception. Who that has had the slightest experience of events, will assert that good deeds are always followed by equivalent rewards? Wherefore then inculcate a belief which must be found fallacious, the moment the young reasoner begins to notice and reflect upon the incidents that happen around him? It is much safer to tell the simple truth, that virtue is seldom rewarded as it deserves; but that virtue is its own reward, since the whispers of an approving conscience are more precious than all the wealth and the honors of the world.

A child who has been taught to believe all good deeds are recompensed, will be in the

way to deem the unfortunate as criminal; a belief that must strike at the root of all candor and all benevolence.

But though virtue seldom meets its due reward in this world, yet that it always obtains a certain degree of respect and homage, even from the most vicious, is a doctrine that may be safely and beneficially upheld. Of the power of virtue over mankind, biography and history furnish abundant instances; and these, when well authenticated, may be quoted with considerable advantage. M. La Harpe records a very interesting proof of this nature:—at a sitting of the French Academy, a spirited ode was recited on the Death of Prince Leopold of Brunswick, and the audience was warmly interested. In the course of the same sitting, the prize of virtue was awarded to an aged and faithful female servant, the recompense of many years of fidelity and duty. Though this reward was bestowed with only a simple detail of her merits and her claims, unadorned with the flowers of rhetoric or the graces of poetry, its effect on the assembly was electric; tears and murmuring plaudits spoke the irresistible claim of virtue; and talents, greatness, and glory were forgotten in the higher swell of feelings with which the untaught, lowly, and modest candidate was hailed and lauded.

ON IGNORANCE.

On n'est jamais si ridicule par les qualités, que l'on a, que par celles, que l'on affecte d'avoir. ROCHEFOUCAULT.

CHILDREN should be early taught to acknowledge their ignorance. Many pupils, from fear of displeasing their instructer, will say they understand what is wholly unintelligible to them. This is a serious weakness, for it not only arrests improvement, but is one of the Proteus forms of falsehood. A child who, from fear or any other motive, affects to be wise on a subject on which she is ignorant, must be in the way to prove very superficial, and to suffer many humiliations. Let us inculcate the certainty of this last consequence with force, because it sometimes happens that a fear of humiliation causes the assumption of knowledge. We may point out that the wisest men have not been ashamed to confess their ignorance, and that, even in these enlightened days,

there are many branches of science unexplored, and many phenomena the causes of which are utterly unknown. "'Cela ne se peut,' est un mot qui sort rarement de la bouche des sages, ils disent plus fréquemment, 'Je ne sais,'" is an admirable observation from the pen of the eloquent Rousseau, which ought to be learned by heart and by rote, by all young persons. Miss Edgeworth, with her usual skill and felicity, has inculcated the same sentiment in one of her excellent little works:—

"How does yeast set beer a working, papa?"

"I do not know," answered his father.

"How did they get yeast for the first beer that was made to ferment?"

"I do not know," answered his father.

"Why, papa, I thought you knew everything."

"Indeed, my dear, I know very little, and I never pretend to know more than I do. The older people grow, and the wiser they become, the more they feel that they are ignorant of a number of things."—*Vide Frank.*

"Mais je trouve en effet, que le plus fat est le plus satisfait."—*Boileau.*

ON POSITIVENESS.

To preserve the young from habits of positive assertion, they must be made to understand that they incur the charge of falsehood, if what they have positively asserted prove untrue. Now, on every subject, there is so little rational proof for certainty, and there are so many causes that mislead, confound, and deceive, that the wisest generally assert with the most diffidence.

As an amusing instance of the variation of opinions and conclusions, on a very simple subject—the etymology of a word, the following memoranda may be noticed to youthful readers and talkers :—

Moors. A corruption of Medes.—*Sallust.*
Moors, or Berbers, coming from Barbary.—*Gibbon.*
Moors ; as originally from Mauritania.—*C. P. Briand.*
Moors ; from the Hebrew word Mohurim (west).—*Bochart.*

No doubt many other derivations for this term could be given by the learned and inquisitive.

Even this little display of contradictory opinions among the wise and learned on a mere matter of fact, must inspire the young and unlearned with just dread of false assertion. This healthy conviction may be further enforced by the acute remarks of La Bruyère, on the presumption of ignorance :—

" C'est la plus profonde ignorance qui inspire le ton dogmatique. Celui qui ne sait rien, croit enseigner aux autres, ce qu'il vient d'apprendre lui-même ; celui qui sait beaucoup pense à peine que ce qu'il dit puisse être ignoré, et parle plus indifféremment."

We have heard a lady of some attainments declare, when upwards of forty, that she was beginning to have some hopes of herself, as she now had some idea of her ignorance, although not yet wise enough to know its full extent, and being very far short of the intelligence that enabled Socrates to confess, " That all he knew was, that he knew nothing."

ON FEMALE INACCURACY.

WOMEN are accused of a want of precision in giving details and descriptions, and a deficiency of accuracy in expressing opinions and feelings. This is a heavy charge, and one that has too much appearance of being just. Without attempting to excuse, let us simply endeavor to prevent the further continuation of so disgraceful an accusation, by accustoming girls to think and speak with precision. We can tell them that we ought to try to excuse *inevitable* errors only, and that this is an error easily avoided. We can tell them, however polite and moderate the words in which this censure is conveyed, the simple meaning is a charge of wilful falsehood. This plain statement must arouse every mind to shun the too common weakness, but to this may be added the important results to the mind habituated to it. "Nothing," says Sir Isaac Newton, in his Principia, "Nothing is

more destructive of clear reasoning, nor more injurious to the reception and diffusion of knowledge, than the habit of speaking vaguely, or of using loose expressions." Thus positive evil to the mind is incurred, in addition to disgraceful comments on the character. We can easily urge children to be earnest and precise in their little details, and, by questioning them on the exact meaning of the words and phrases they use, we can gradually lead them to a considerable degree of accuracy and clearness in thinking and speaking.

The use of a comprehensive phrase, or of a perfectly appropriate word, is the mark of an enlarged and enlightened mind. As such, let us name any of our acquaintance so distinguished as the model for youthful imitation. Perhaps there is not much risk of a too close, or rather of an affected regard to truth. Should however, the smallest tendency to this infirmity be discovered, it must be suppressed as vigilantly as its opposite defect, for affectation is but another word for falsehood, and every form of falsehood must be mischievous and contemptible.

The often ridiculed exaggeration of travellers appears, in a great measure, to have dispersed that folly; and wit has now principally

to attack the exaggerated description of feelings and fancies. We are not yet, indeed, arrived at that unstinting display of our exquisite emotions, in which our neighbors on the continent fearlessly indulge. "Je suis trop sensible,"—"J'ai trop de sensibilité," are terms in the mouth of every buxom femme de chambre. Let our pupils be taught that feelings are to be *felt*, not exhibited, and that irritability is too often misnamed sensibility; for though, in physics, both these terms may mean nearly the same, yet, in morals, the difference is immense.

In the description of things or events, which pass the usual course of nature, it would be well to bear in mind the advice of the great Italian bard :—

> "Even to that truth
> Which but the *semblance* of a falsehood wears;
> A man, if possible, should bar his lip;
> Since, although blameless, he incurs reproach."
>
> CARY'S DANTE, L'INFERNO.

ON THE VALUE OF MONEY.

As many mischiefs arise from ignorance of the value of money, in every rank of life, young people should be taught, as soon as possible, the true worth of pecuniary resources. Much useful advice, and many guiding hints, can certainly be given on the subject, but on this, as on many other points, perhaps experience is the best teacher. Girls of twelve and fourteen can be allowed a regular supply to meet their little wants and wishes, but to render this arrangement useful, the allowance must be *limited* and judiciously apportioned to the present and future prospects of the young person: an unlimited and uncertain supply leads to habits of careless and profuse expenditure, for what is undefined and irregular cannot be calculated upon, and consequently cannot be judiciously appropriated. But when it is known a certain sum will be received at stated times, the wants and

wishes are regulated to the amount and the period, and habits of management are gradually formed. Should profusion have too soon dissipated the fund, the necessity of waiting for the next payment, ere money is again possessed, will induce a more careful expenditure in future; there is little fear that parsimony will ever be the result; for youth is so buoyant, so gay, so disposed to enjoyment, that whatever requires self-denial and restriction is too little agreeable to be very severely practised. Perhaps indeed the early power of spending money, and the early pleasures enjoyed thereby, may not only at the time, but for ever after, prevent the growth of avarice in the breast. Those who know how to enjoy money wisely, seldom desire to hoard it foolishly.

Without restricted funds, young people cannot taste the pleasure of bestowing, either in charity or in gifts of kindness. A child who implores her mother to let her relieve the wandering beggar, shews that the germ of compassion is budding in her young heart; but, as she grows older, this tender feeling should be expanded and strengthened by mental guiding; the heart should be ruled and directed by the head. Charity should no longer be an impulse, but a duty, and a duty to be performed even at

the price of self-denial; we cannot be properly said to give what is not our own, therefore children should have some wealth entirely at their own disposal, to taste the pleasure of giving, be it in charity or kindness. The very acts of self-denial, to which a desire of bestowing may urge the young economist, must induce beneficial influence; and the weighing of one claim with another, of pondering on the choice of a duty or a pleasure, are all serviceable intellectual operations. A girl of fourteen has been observed for many weeks to hoard all her allowances, and steadily deny herself the smallest indulgence, until a sum was collected, sufficient to purchase a pretty gift for one dear to her; just as the sum was collected, she heard her parents speaking of a scene of want and poverty, the sufferers in which were well known to them; she did not hesitate to prefer the duty to the pleasure, and before any one was aware that she had even heard the conversation, her piece of gold was sent to be applied to the relief of distress.

The business of domestic life is but a constant balancing of our several duties, and happy are they who come to the task with reflecting and well poised minds!

When young people are beginning to be accustomed to the expenditure of money, it is a favorable moment, perhaps, to impress most powerfully the several claims of justice and generosity; or, rather, this is the time to bring more fully into practice the various remarks on the subject, which, from infancy, they shall have imbibed.

In Lord Kaimes' Sketches of Man, he makes a just and clear distinction between these two virtues, and the terms in which he expresses himself are so comprehensive, that each sentence may serve as a moral maxim, from which even a young reasoner may deduce much and important matter.

"Justice is a primary virtue."

We repeat these words, and feel and understand that all other claims must bend to justice, the paramount and guiding duty of public and private life; in other words, that it is a necessary and imperative virtue.

"Generosity is a secondary virtue."

We utter these words, and they teach us that generosity may or may not be exerted, as our will and power permit; and that, however graceful and agreeable, it is neither necessary nor imperative.

The corollary is simple and obvious—that

justice must precede generosity, the one the pillar, and the other the ornament of character —that, in short, there can be no generosity where there is no justice. We *may* be generous, but we *must* be just.

Those who speculate on human feelings may decide whether the reason that generosity is unduly lauded and upheld is, because it is a more voluntary and unnecessary quality. But let us make no mistakes; where justice is overlooked, the term generosity is a misnomer, and the word to be then used is extravagance or profusion, or (may we say it, and not be misunderstood,) selfishness.

He who lets his creditor want, or his relative starve, whilst he indulges himself in making splendid or even compassionate gifts, is an illustration that will save us from the imputation of having misused the word selfishness.

The excellent maxim of La Bruyère seems admirably to define the true merit and the true meaning of generosity:—

"La liberalité consiste moins à donner beaucoup, qu'à donner àpropos."

It is not extending the maxim too much, to consider what is *àpropos* for the giver as well as the receiver.

ON THE VALUE OF TIME.

"I HAVE lost a day!"

This often quoted exclamation of Titus cannot be too early or too deeply impressed on the minds of children; and great pains should be taken to explain whence it arose, under what circumstances it was uttered, and by what excellent conduct it was preceded and followed.

It would be highly beneficial, and certainly very practicable, to lead children to act upon the model of excellence bequeathed to us by the Roman emperor. As soon as possible, let them accustom themselves to revise every evening their conduct through the day, and let them be taught to consider that "day lost," in which they have not served, nor obliged, nor pleased a fellow-creature.

Those who have not made the experiment are little aware how many occasions daily occur, in every life, of conferring benefit or pleasure on others. Those who have not investigated their own conduct in this particular, will be surprised to find how seldom a day passes with

them, unmarked by some act of kindness or compassion.

A lady, living in a retired situation, possessed of moderate wealth and very limited influence, resolved to bring to the test of demonstration how often she lost a day, fully expecting the number would be sadly preponderating. Continuing her usual habits and plans, she kept, for many weeks, a faithful account of every charitable deed and social service she performed. Great was her astonishment when she discovered that, instead of one benefit or donation *per diem*, many days were marked with two, three, four, friendly actions, scarcely one day in a month being a blank.

But it was not with public subscriptions, nor splendid gifts, nor heroic acts, that the page was gilded. It was with the unobtrusive attentions to the wants of the poor, to the comforts of the rich, to the accommodation of the suffering, to the relief of the sick; and who is without relatives to please, friends to oblige, neighbors and dependents to benefit and serve? Even children can almost daily be led to perform some generous, some charitable, some disinterested action; and never can they too soon begin performing those neighborly deeds and sociable services for which they were created.

ON MODES OF CONCILIATION.

Do good to friends to keep them friends, and to enemies to make them friends. *Cleobulus* of LINDUS.

DR. FRANKLIN being opposed, and apparently disliked, by a gentleman of fortune and education, took the following method of obtaining his good opinion. Instead of paying servile court, or humbling himself to flattery, he politely and frankly requested a favor of him—the loan of a scarce and curious book. The gentleman instantly sent the volume, and, pleased with the opportunity of pleasing, perhaps proud of the power of obliging, ever afterwards acted graciously and kindly towards Dr. Franklin, who adds these comments to this story:—"It shows how much more profitable it is prudently to remove, than to resent, return, and continue inimical proceedings. He that has once done you a kindness will be more ready to do you another, than he whom you have yourself obliged." This anecdote is rich in hints for those educating youth.

PATIENCE IN SICKNESS.

By precept and by example it must be suggested, that it is one of our positive duties to bear sickness with patience, and even with cheerfulness. The healthiest habit of body, the most robust frame, are liable to ailments and accidents: hence, if a spirit of complaint and lamentation is indulged, the most prosperous families must be perpetually gloomed with sadness, since rarely can all its members be wholly free from some form of bodily suffering.

To endure pain with calmness and patience is well known to lessen its pangs; but this is a mere selfish, though no trifling consideration. The more disinterested the motives of conduct, the more virtuous and repaying they must prove,—the more surely they must obtain the approbation of surrounding friends. The love and esteem of friends are so necessary to hap-

piness, that nothing ought to be considered insignificant that may increase or diminish such love and esteem. If patience and fortitude under suffering augment attachment, doubtless murmurs and plaints diminish respect and destroy affection; thus, by the very efforts made to obtain pity, we are sure to lose it, and in the very moment when compassion is most needed, it is least deserved.

The complaining and exacting begin by losing the esteem of friends, and wearying out affection; by being burdensome to duty, and solely indebted to it for those kind offices which compassion bestows when every other emotion is exhausted. Let us stop ere we take the first step in this melancholy course. Whilst youth and vigor render ailments temporary and light, let children learn to suffer without lamentation. We owe it to ourselves to acknowledge indisposition, that gravity or dulness may not be misunderstood; we owe it to those who surround us not to let more than the acknowledgement of suffering be intruded on the social circle. Some ailments can be borne with that gentle cheerfulness which imposes no surrounding gloom, and therefore commands no seclusion: other maladies need helps and enforce moans which demand retirement; in such cases

it is wise and kind at once to quit the social mirth which our presence, instead of enlivening, must destroy, and with as little parade as possible to seek the quiet of a lonely chamber; but even there let no selfish feelings intrude. Let not duty—even that of a menial, "be wearied to its utmost date." Let not affection be taxed beyond its tenderest sympathy; mere necessary aid obtained, let us dismiss the pitying domestic, cheer the anxious relative;—let us encourage their return to the usual business and the usual amusements of life;—let us encourage their forgetfulness of our condition, and express satisfaction in hearing sounds of cheerfulness, in being informed that every other duty, as well as the one to us, is performed; even under such circumstances, let not SELF absorb every thought and every feeling of our own, or be expected to absorb every thought and every feeling of all around us. Example is here beyond all precept,—and therefore by example it is suggested to be inculcated.

ON CHARITY.

In respect to charity, we must inculcate it by precept and example as one of our social duties, and direct the annual appropriation of a portion of money for its claims. When a case of distress is presented to us, it must not be a doubtful question whether we will or will not relieve it—we must meet it with feelings disposed to fulfil the claim of benevolence as promptly and as effectively as any other of our duties. The only point of hesitation is, whether it is a case of *real* distress; to ascertain this point, we must consider it also as a positive duty, and one that we cannot decline. That some trouble attends the investigation is no reason why it should not be made; to the young, and ardent, and enterprising, the trouble or rather the exertion, will be agreeable, and with the hope before them of its leading to benevolent results, the effort will be delightful. Ex-

perience unhappily has too long demonstrated that, of the numerous claims made on compassion, by far the greater number are deceptions; but that all are not so, experience has equally proved. When the very existence of a fellow creature is at stake, it is not surely too laborious to take measures for ascertaining whether the mournful petition be true or false; for though poverty, and sickness, and sorrow often retire to obscurity, and perish complaining and unknown, yet there are minds worthy of pity and not too lofty to ask and accept it, who make their sorrows known. It is common for conversation to fall on the topic of detected frauds on benevolence, and such conversation is not without its use, as exposing the artifices of the cunning, and arousing the vigilance of the inexperienced; but it is a duty we owe to virtue, to recollect and relate at such times, those instances of real distress which we have met with. No one but can remember, be it only a solitary case, in which he was not deceived; in which his efforts were crowned with success; in which he rescued a human being from suffering, and saw hope and gladness take the place of despair and grief. Such a detail would serve to awaken kindly feelings in the listening circle; would counterbalance the bitterness of any

misanthropic emotions caused or encouraged by the frequent repetition of tales of fraud; would embolden the compassionate to continue the efforts of benevolence; and would "make man feel for his fellow man."

That real sufferers too often retire into holes and corners and die unpitied and unnoticed, is a melancholy truth that ought to act as a stimulus to the exertions of the humane; many of these sufferers so retire, because from their knowledge of human nature and human life, they expect no attention to their petitions and representations. Were it generally understood that a more gracious and liberal system pervaded society, were it known that people inquired into facts before they rejected petitions, many who now die in hopeless misery might come abroad and make known their wants and their wretchedness. Should it be asked how the adoption of this better system could be promulgated, the answer is ready,—by precisely the same means as the present system of suspicion and incredulity is known. The servants attending behind our chairs catch the tone of their masters, and, either as adopting or censuring it, publish it among the lower classes. The better ranks of tradespeople who often advocate a cause they can no otherwise be-

friend, when they encountered patient attention and calm investigation, instead of the usual abrupt refusal or cynical reply, would not be tardy in spreading abroad the welcome change. The sufferers themselves, too often hurled from a station of affluence and importance, would recall the newly kindled spirit they perhaps helped to awaken, and fly to be known and assisted.

To say you will inquire into the truth of a statement, if graciously announced, will alarm only the fraudulent; they will give false information, and cease to importune. The real sufferer, if of a refined class, may feel a momentary indignant sensation at the suspicion of his word; but a recollection that the discovery of his truth will ensure his relief and assert his honor, will quickly turn the glow of anger to a warmth of a more gratifying nature; and, after all, how large a portion of the wretched are without any of these nice and fastidious feelings—some never having had them, others having them blunted down by trials and vicissitudes.

Not to relieve distress without ascertaining its nature and extent, is, in reality, the cornerstone of social benevolence. On such a foundation, a noble and extended structure of efficient charity might be raised; without it, the

most splendid gifts and most generous efforts may be valueless, nay mischievous.

Deciding that no claim is to be regarded without investigation, we shall perceive the immense superiority of private to public charity; but, as there are many who, from age, infirmity, or occupation, *can* only give their money—as there are still more who, from indolence, selfishness, love of amusement, &c., *will* only give their money—public charity is a necessary medium of dispensation, the managers making, for the subscribers, the necessary inquisition. Those who are willing to give time as well as money, will do well to be themselves their own almoners. Those who have much leisure and little wealth must take care the little they have to give is given wisely.

By allotting a certain portion of annual income to charity, there will always be a fund ready for the claims of distress; such claims will be met without effort, and benevolence will be, what it ought to be, a regular and continually flowing stream.

That charity begins at home is an adage censured as selfish, but if viewed rightly, will, perhaps, be found worthy of approval and adoption. Does it not mean that we must not, by folly and extravagance, reduce *ourselves* to beg-

gary? Does it not mean that we must first take care of our immediate family and connexions? If this is the true meaning, we cannot do better, than act upon it;—by accuracy and foresight avoid the chance of throwing ourselves on the funds of the benevolent;—by attention and exertion rescue our relatives and friends, as much as is in our power, from being burdensome to society;—feeling ourselves as the centre of a circle, extend around us, according to our means, the rays of benevolence;—apportion our little fund, first to the demands of kindred, next of friends, next of those known, lastly of strangers. Sometimes a gift is most serviceable in money; oftener in food, clothing, and other necessaries. A little labor and ingenuity will serve to bestow a most useful present at small expense of money. It is wonderful how much can be done with a trifling sum judiciously expended. It is incalculable how much comfort is often dispensed by the smallest donation, even by a few kind and cheering words. Hope is awakened, the sense of desolation and friendliness is mitigated, courage is given to endure, or spirit aroused to act. In summing up the helps received, those unacquainted with the depth and variety of human misery would star-

tle to hear what small aids are counted by the poor as important benefits. It is almost impossible for those enjoying all the comforts of life, to form any idea of the extremity of want to which numbers of their fellow-creatures are reduced. A lady once entered a hovel, which contained a mother, her daughter, and three young children. It was in the depth of winter, but there was no fire, and the floor being below the level of the street, was damp with the moisture continually draining on it. A log of wood was the only seat, another smaller log the only table; a worm-eaten chest held the few ragged garments not in use; a mattress, decayed by damps and age, was the only bed; —amid such destitution, the value of the smallest gift may be easily divined.

Let the most prosperous recall the hours of sadness, which, however prosperous, they must have experienced—the hours when friendship failed or enmity assailed, when distant evils threatened or present pains afflicted, when melancholy bodings oppress or actual trials gloomed. How mournful in such hours are all reflections and anticipations, how fearfully is every event watched, how despondingly is every circumstance viewed. If to them, so compara-

tively little tried, if to them, at such hours, the voice of cheerfulness and kindness is precious and reviving—the interference of affection and sympathy is welcome and consoling--can thought image the vast, vast worth of pity, and advice, and bounty, to the utterly destitute.

Compassion is so natural and agreeable to the youthful bosom, that these remarks are not to awaken so much as to guide it. The worst men are capable of pitying their fellow-men, though many, by injudicious and misapplied acts, render the intended good a positive evil. Hence it is not enough to pity, we must study how best to serve; and this cannot be done except by understanding the full extent of the evil to be remedied, an observation which brings us round to the beginning of this discussion :—give no relief till the truth and nature of the sufferer's situation has been ascertained.

Such investigation may need much time. It is better to do one thing well than many indifferently; to concentrate our exertions to one claim, and slacken not till all in our power has been done. The efficient relief of one object may swallow up all our resources; be it so; it is better effectually to benefit one than inefficiently to succor many. Let us illustrate this opinion ;—you have only a certain sum to give;

you share it among many, each of whom is transiently, not permanently, served; each of whom is, therefore, compelled to continue dependent on casual help. You have a certain sum; you expend it carefully and judiciously for the service of one, and, by so doing, you place that one out of the reach of continued want, and in the way of future self-exertion. When an individual has been thus rescued from ill, then turn to another, but not before. During your life you may hence relieve few cases; but those few shall be effectually relieved.

Such remarks as these, timely addressed, and sustained by practice and example, may early guide the awakening compassion of childhood, and induce habits of active and judicious charity to the end of life.

ON TRUTH.

WERE it asked which virtue is most conducive to human felicity, would not the answer be truth? Were it asked which virtue is most friendly to the growth of human virtue, would not the answer again be truth? Were it asked which virtue is most assisting in the extirpation of vice, would not the answer once more be, truth?

What is truth?

The accurate description of things and events.

The precise expression of our thoughts and feelings.

The four preceding lines comprise a clear definition of this virtue; and, if steadily and invariably acted upon, would ensure the perfect exhibition of truth. To enumerate and depict the numerous deviations from that strict rectitude so essential to the existence of this virtue, deviations which, unhappily, from a variety of causes, dishonor the purest minds, would be no

contemptible service. It is impossible not to acknowledge the prevalence of habits of loose and careless expression which disgrace the language of common life, and may be detected in the conversation of even the wise and the good. Undoubtedly many of these deviations from veracity are unintentionally and unconsciously uttered, and, it may be, are sometimes (as far as any form of error can be) innoxious. But, however harmless vague and careless phraseology may sometimes prove, it should be observed, that it can *never* be creditable, and that the wise and the good must sink just so much in the respect of their hearers as they have condescended to diverge from truth. That deviations from veracity are insensibly expressed is a fact that ought to arouse the energy of every honorable mind to the most vigilant self-observation. No doubt the seeds of this evil are sown in early childhood, when the young mind is infected by the pernicious example of the old. In early life, then, a system of correct and accurate expression can be best inculcated. But how inculcated? Not by abstract reasoning and dry maxims;—no, if the mischief is caused by example, by example alone can it be prevented. Parents and instructers, who would desire their children and their pupils to acquire an accurate

and precise regard to truth, must begin by practising what they desire to teach. In no other way can it be done; for the simplest and clearest logic, the shortest and plainest precepts, will have little effect, however earnestly enforced by words, if the example of the preceptor be not in unison with the doctrine he would inculcate.

Dr. Johnson said, with that force and good sense so eminently displayed in all his didactic remarks, that a child, in describing a fact, should not be allowed to make the smallest alteration in any of the particulars, and if he were to say an incident happened at one window, when it had occurred at the other, he should be required to rectify his mistake. This nice precision should be equally regarded by the teacher as the pupil. Perhaps, in commencing so close an adherence to bare facts, many persons will be surprised to find how much they have to guard their speech, and how prone they are to commit trivial misstatements. There is no doubt but those, deemed, by themselves and by their associates, persons of singular accuracy, would detect themselves perpetually infringing on the laws of truth, and, with great effort, be restrained to simple and precise representation.

In expressing love or aversion, fear or surprise, how do the most sober exaggerate in the description of their feelings! In detailing events, what unaccountable misstatements arise. Without alluding to the hyperbole of the enthusiastic, or the intentional misrepresentation of the cunning and the base, it would confound ingenuous and close observers to rectify the numerous errors in themselves and their associates, detected by vigilant attention. As every, the smallest, deviation from truth must be immoral, on that single principle, were there no other, the slightest approach to falsehood should be sedulously shunned. But when it is proved that every such deviation is pregnant with mischief, not to individuals alone but to society in general, the strongest possible incentive is offered to avoid so pernicious a custom. Let us analyze some of the smallest and most frivolous derelictions of this nature, for even these, trivial as they appear, may, like the tiny poppy seed, send forth a large and noxious ramification.

Why should the vague style of delineation—"There were two or three of us"—"Some five or six"—"A dozen or two," &c. &c. be so continually in every body's mouth? Why not say the precise number? There were two, or there were three. It is impossible that we

have forgotten, why therefore should we not state the exact number? If it amount to scores or hundreds, an uncertain amount may be given, but when within countable quantities, why not mention the number? When any particular is really forgotten, let the forgetfulness be expressed as an apology for inaccuracy; but let not a general habit of negligent delineation be wilfully contracted and indulged.

There is another caution also to be urged,—let there be no affectation of forgetfulness assumed, as a cover for untrue representation; no pretending that memory is treacherous, and, therefore, that a tale may be given in negligent terms: such affectation is little better than deliberate falsehood; it is in short, the most paltry and contemptible species of voluntary misrepresentation, since it assumes an unknown defect to veil intentional error.

It has been frequently remarked that there are some deviations from truth which custom has so long sanctioned that they may be used without incurring censure. Such are the usual modes of polite address and epistolary subscription, and the phrase "not at home."

Now there is an evil risked by the practice of these terms, the observation of which has apparently escaped due attention,—the effect that

such deviations from truth have on the minds of servants and children. It is impossible to suppose that the frequent repetition of a direct falsehood does not act on vulgar minds with mischievous power, and imperceptibly undermine the principles of truth; and that servants ordered to speak, and children accustomed to hear, positive untruths, do not begin to lose their high regard for veracity, and finding falsehood occasionally commanded by their elders, learn to believe that it is allowable whenever it is expedient. In the overstrained courtesy of complimentary address, the same kind of evil consequence is hazarded. The servant who ushers in the guest, and the child who is present during the visit, hear the most polite and often warm expressions of regard and approbation; the visitor retired, the attending domestic and observant child not unfrequently detect the very differing mode in which guests are spoken of, and spoken to. Again, must ideas injurious to truth be generated; and again, must the conviction that dissimulation is proper and laudable, find entrance into the ignorant and the youthful mind. From such small beginnings dispositions to falsehood are induced, and the menial betrayed into deception of one kind, more easily falls a prey to wicked suggestions in other branches of error,

and with a habit of falsehood acquires a temptation to dishonesty. The child that ceases to abhor every form of deception finishes by losing a reverence for truth; and deeming the infringement of her laws allowable, hesitates not so to infringe whenever convenient or desirable.

If such pernicious consequences do arise—if such pernicious consequences may arise, why should the cause be considered of little moment; why should not a mode of expression be exploded so palpably pregnant with mischief, so little tending to benefit. It would be paying an ill compliment to the mental resources of the present enlightened age to suppose substitutes could not be found for phrases of acknowledged insignificance, and the meaning of which (if they have any meaning) is only courteously to deceive. But why is it necessary to deceive? It were better to go to the root of the evil, to the heart, to purify the feelings, and by inculcating a spirit of genuine benevolence, to render the language of social life kind, at the same time that it is sincere. Let all hyperbole be discarded, and let the lips be accustomed to utter only the sentiments of the heart; if that heart has been rightly attuned, there is no fear that it will dictate expressions unworthy of utterance; and where sincerity will not justify a cordial

and conciliating address, a resource is ever at hand to rescue the sincere from every form of simulation. Where kindness cannot be uttered, *silence* may be resorted to; and thus, while sentiments that would offend are concealed, every risk of deception is avoided.

The common mode of denial, "not at home" though spoken to deceive, seldom, if ever, does deceive; and hence the charge of falsehood is incurred without the end of falsehood (it is impossible to say the advantage, for falsehood can never bestow advantage) being gained. What folly then to persist in a mode of expression so nugatory? But if it be argued that the phrase is not uttered with any intention, or any expectation of hiding the fact, it may be asked, why is it uttered at all? Why is not the simple truth spoken? Would it *sound* inhospitable to deny a guest on any other cause but that no one is at home to receive the intended visit? Granted; but then let us limit ourselves to the simple fact —it could only *sound* inhospitable, it would not *be* so any more for the truth being divulged than for the truth being concealed, or rather affected to be concealed. Now here is another error induced, that demonstrates the mischiefs accruing from attending to what *seems* rather than to what is. It might sound inhospitable—it

might seem inhospitable—but we contend it would not *be* a whit more inhospitable to deny the visit of a guest in one form of words than in another. The true motive for the denial whatever it were, might be courteously expressed,—"my mistress is sorry that she is so particularly engaged that she cannot see her friends to-day." What person of common sense would be offended at such a denial? A lady was once much delighted with the honesty of a country boy, newly invested in the office of a footman, "yes, madam, my mistress is at home, but she is so busy, she cannot see you;" the integrity of the boy was charming, and if it could be supposed his lady had given him an order so to reply, there was a sentiment of respect instantly felt for the good sense and veracity of the mistress.

Do not let us go on fancying that these small matters are unworthy attention, and that in such trifles a licence of expression or deviation from truth, is allowable; it cannot be—it is utterly incompatible with good morals that any modification of vice can be admissible in the intercourse of human beings. We have seen to what results the petty trifling with truth too generally allowed may tend; and that it actually *does* tend to such results, no one can be har-

dy enough to deny. Children as well as servants are accused of a disposition to falsehood; this is pretty generally asserted by all those who have well considered the subject. Are we sure that this disposition to falsehood is not generated by the system of frivolous dissimulation that is upholden in our families,—in the common conversation of the home circle, in the arrangements of every-day life. It would be easy, it might be very profitable, and it must be conclusive, to try, by a new mode, how far the present mode is conducive to this tendency to falsehood, detected in servants and children. Where no cordial or glowing attachment is felt, let none be expressed; and the risk of contradicting in one place what is said in another is instantly avoided. Let no order for speaking falsely be directly or indirectly given, and the hazard of inculating a spirit of deception, of breaking down the sacred barriers of truth, of familiarizing the mind to falsehood is eluded.

It may, perhaps, be observed, as one among many proofs of the advance of intelligence in the world, that memoirs and travels are becoming increasing favorites with general readers, and greatly supersede the demand for novels and romances;—in other words, that composi-

tions founded on facts—on truth—are preferred to those of mere fancy and fiction.

There is an endless and appalling list of wilful falsehoods, which, under the unmeaning title of "white lies," is unblushingly resorted to and enlarged by almost all descriptions of talkers. How the mere addition of the word "white" is instantaneously to take from a lie all its criminality, is an enigma of very difficult solution. We confess ourselves unequal to the explication; but we feel irresistibly inclined to combat the propriety of resorting to any modification of lying. There can be no wit in such subterfuges, for an enlightened mind would disdain to use disgraceful means for the play of its thoughts; perhaps, indeed, all the wit of the speech, or the trick, consists merely in its bold or covert departure from veracity; a matter little worthy of self-applause or social encouragement.

There can be little doubt that the habit of telling "white lies" will induce such a confusion of ideas, as eventually to make it difficult to distinguish between allowable (foolishly so called) or unallowable falsehood. We have known persons who have so long indulged themselves in framing fanciful delusions, that they have often fabricated a series of events,

which they have detailed as facts, presuming (it is to be supposed) that the common sense of their hearer would divine that the whole was a fiction. If the auditor, as was sometimes the case, was too dully honest, or too little aware of the license of speech taken by the narrator, and has implicitly believed all he has heard, and if—worse than all—he has repeated the strange detail, serious mischiefs have ensued,—to say nothing of the abasement of the convicted inventor of falsehoods.

To avoid a disagreeable engagement, to elude an unpleasant partner at the card-table or in the ball-room, or to escape any other small inconvenience, recourse is had to a "white lie." But so far from small inconveniences warranting such deception, not even great evils can justify them. They are themselves the greatest evil, for they familiarize the mind and the lips to falsehood, and taint social communion with doubts and suspicion.

In a little tale, written by Kotzebue, the evils caused by these misnamed "innocent untruths" are skilfully and feelingly portrayed. Four very amiable characters are plunged into misery by a series of petty falsehoods, such as, however, are daily pronounced, but which, not leading to equally fatal consequences, are not equally

noted and deplored;—that they might tend to produce sorrow and guilt is surely reason enough why they should be discontinued. Nurses are shamefully guilty of implanting in the pliant mind of childhood the disposition to conceal or to misstate facts. The terrible—let us say the wicked—"Don't tell your mamma," without, in so many words, desiring the child to lie, indirectly compels it to do so; for if the truth is not to be spoken, what follows but that the maternal questions are answered by prevarication and falsehood. If mothers are obliged to resign their children to the care of servants, and if they have any reason to doubt the integrity of those servants, their safest plan is, not to question their children on subjects upon which it is possible they should resort to deception. It is better for a mother to be ignorant of the actions of her children when they are absent from her, than to run the smallest risk of drawing them to a single falsehood. Where a nurse has once been detected in an untruth, she ought immediately to be dismissed; no present inconvenience can for a moment be put in comparison with the momentous risk incurred by keeping about children a person convicted of deliberate falsehood. The dismissal of such a one, on such motives,

would act as a salutary and impressive lesson on children and menials. If it were easy—if it were possible—to obtain domestics of assured veracity, the dismissal of any one merely *suspected* of dissimulation ought to be rigorously enforced. But if modes of deception are so common in the most polished and respectable part of society, it cannot be deemed astonishing that the lower classes, with very few exceptions, are completely subjected to the dominion of falsehood.

The bad example and the mismanagement of servants is a serious obstacle to the right education of children. One would therefore counsel, that children be allowed to remain as little as possible under the care of servants. To rear a family without the aid of menials, however desirable, is utterly impossible.

The claims of society, the wishes of the husband, the unavoidable intervals of maternal helplessness, from sickness and other causes, must all operate to draw the mother from daily and nightly attendance in her nursery, and without daily and nightly attendance, how can her nurslings thrive?

It has been remarked that, too often, the principles are formed by circumstances rather than by culture,—that *truth* and *honesty* are not

inculcated with the attention and precision so necessary to their just developement. This is a serious accusation, and must render parents and instructers on the alert not to incur so heavy a censure, by close and early attention to implant the most clear and indelible impressions of those virtues, which form the bases of every other.

M. Rousseau, with that ingenuity and flow of eloquence which render his works so attractive and delightful, is too apt to involve himself in sophisms, and entangle himself in a flowery net of his own weaving. How curiously does he manage his discussion of the principles of truth, in the Fourth Walk of his Reveries of a Solitary Wanderer! He takes infinite pains to puzzle himself with the question whether truth ought to be spoken at all times, and whether it should be spoken when the speaking of it may prove injurious to others. Assuredly in such a case, silence is allowable; but if silence be impossible, as surely no circumstances can render falsehood, direct or indirect, allowable. In short it may be safely asserted, that falsehood is in itself a greater evil than any which its adoption can prevent.

It is difficult to imagine a situation in which silence is not possible, when plain speaking

would prove prejudicial. The misfortune is, that silence accords not with the tattling propensities of many human beings; and to be mute is found too painful an alternative. But if a just detestation of falsehood has been cherished, the pain of silence will be found considerably less severe than the mortification of intentional deception; and the mind that is so benevolently disposed as to desire to avoid causing misery or exposing error, will find itself easily guided to nobler efforts, and will cheerfully consent to self-privation in order to promote social good.

Is it not remarked by Rousseau, in his Emilius, that all children are naturally inclined to lying? We hear many persons continually advancing the same opinion; if numbers, therefore, demonstrate the probability of just deductions, this sentiment of the generous philosopher is likely to be correct. But, allowing that very young children have a tendency to misstate and to deny facts, did they constantly observe a different system acted upon by those around, there is little doubt this original defect would be soon remedied; they would imperceptibly and rapidly acquire a habit of accuracy and truth, even before they could understand or reason upon the value and propriety of correct-

ness and veracity. Thus a very assured and easy method of eradicating this infantine defect is within the reach of parents and instructers. But if, unhappily, this certain remedy is not applied, and the child, from what it sees and hears from its elders, is confirmed rather than shaken in its early propensities,—if it persists in its evil inclinations,—with tender vigilance, let its cure be attempted by gentle measures. Children must inherently possess a smaller or greater degree of dread for their elders; the very consciousness of their inferiority in bodily strength must induce a sentiment of fear. Whatever increases this fear must tend to urge ingenuity to elude its dominion; hence children strive by what little skill they possess to shun the displeasure of their parents and governors. Falsehood occasionally offers ready means to escape the severity of punishment; hence children fly to it as a refuge from chastisement. It follows, that severity can only act as an incentive to deception and cunning, and cannot therefore be the weapon with which we ought to attempt the cure of a propensity to falsehood. Mild and simple reasoning on the heinousness of the crime, with a concise but spirited sketch of the sorrow and the guilt to which it must ever lead, should be first addressed to the young

culprit. The crime itself should be made its own punishment. A child who tells lies should be informed that what he says can never be believed, until it is plainly seen that he has cured himself of this despicable vice. No questions of any sort should be asked him,—and for this given reason, that, as his word cannot be relied upon, it is in vain to look to him for explanation or reply. Many petty vexations and mortifications would inevitably arise to wound the young offender, out of the very arrangements which his own errors had rendered necessary. He would see children, younger or of humbler rank than himself, more respected, and their word taken respecting transactions, on which no one deigned even to address him. He would soon begin to pant for equal regard and reliance; and if seen to persevere in resolutions of adherence to truth, he should be at last deemed worthy of trust; then would he speak with veracity, and begin to feel the advantages resulting therefrom. He would experience a sentiment of conscious dignity, and find how much easier as well as pleasanter it is to speak truth, love truth for the pleasure and the honor it bestows, and hate falsehood for the trouble and the shame it causes. Bring a child to such a point, and there is very little chance that he

will ever again desert the sacred path of truth for the disgraceful and bewildering labyrinth of falsehood.

Severity, on the contrary, instead of curing, seems to be the means of confirming, the evil propensities of the youthful criminal. If fear is the cause of falsehood, how can fear be its cure? The threat of punishment is but giving birth to the emotion of fear in the young and unballasted mind. The very earnestness of angry questioning produces a sense of apprehension, which induces such confusion of thought, that very often falsehood is spoken in the mere hurry and distraction of the moment. Once spoken, fear again intervenes to prevent retraction; and many a trembling lip that has been surprised into the utterance of an unintentional lie, is urged to persist in error from the severe remonstrance that is spoken to warn from lying.

While a child appears agitated and alarmed, it is cruel and unjust to address him; wait a few minutes, let the perturbed spirits be calmed, let the harassed thoughts have time to recover themselves, and then calmly and kindly put the several queries. The chances are, that, with such management, an honest answer will be given.

It should ever be announced that all persons

have a right to be believed, until they forfeit that right by having deceived. After being detected in falsehood, they can have no claim to ready credence, and then nothing remains for them, but to reestablish a right of confidence by giving repeated proofs of veracity and honesty. That it is possible to recover a character for sincerity should be always held out to children, and they should be quietly and intelligibly informed by what measures they may regain the good opinion of their friends. Every instance of accuracy and truth should be approved and praised with rather more than due approbation and praise, in consideration of the greater difficulty there is in returning to virtue, than in merely keeping firm in virtuous habits. As in the Scriptures it is declared, "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance."

The gratification induced by receiving praise from respected friends, from friends who have before dispensed merited censure, must be peculiarly felt by those unaccustomed to applause, and the touched bosom must hence be sensible of a new and lively incentive to well doing. Children will desire a repetition of the agreeable, and to them novel, sensations caused by

praise from the lips of those they love and honor, and will, therefore, with more ardor, strive to render themselves worthy of approval. The effect of judicious praise on young minds we must all have had frequent occasion to remark. How does it show itself in the several efforts made by children, to acquire knowledge, or to perform acts of unwonted courage, patience, and perseverance. It is the desire of praise that makes the infant invalid swallow the nauseous draught, endure pain in silence, pursue duty with alacrity; it is the desire of praise that urges the young pupil to attention and application, and bears him through the difficulties of initiation into knowledge. This sentiment may indeed be carried too far, and ought not, in advancing years, to form the sole incentive to study; for, at a certain age, learning and virtue may be desired from a conviction of the worth of learning and virtue. But very young children cannot understand the propriety of doing well and wisely upon abstract principles; and yet must be put into the way of doing well and wisely long before they can reason upon the propriety of so doing. At a very early age, therefore, there can be no danger in offering the stimulus of praise to animate the endeavors of the child, and, as the reason opens,

other and better motives can be gradually inculcated. In weaning from error, the pleasing influence of judicious approbation, if it can be effectively applied, is surely more desirable both for the instructer and the instructed, than the stern measures of severity and reproof. Perhaps in no baby frailty, may it be more beneficially substituted than in the prevention or the cure of habits of falsehood. Cowardice is the real source of this vice; brave and manly tempers are seldom convicted of it. Harshness and coercion, therefore, must increase rather than lessen the motives for deception: in short, harshness and coercion may have been the original cause of this defect, and will most assuredly tend to prolong its existence.

But why should not rational creatures be governed without stripes and blows,* and corporal punishment?† Irrational creatures may be so ruled and subjected, because, in some cases, there is no other mean of curbing or instructing them; though even brutes are often found more easily directed and controlled by

* Happily, as intelligence advances, the system of stripes and blows, once the disgrace of schools and masters, is rapidly yielding to more rational management.

† No severer punishment can be contrived for the liar than the one which he creates for himself—to be disbelieved, even when he speaks truth.

gentle than by harsh measures. But is it not disgraceful to human reason, that man cannot govern man without the aid of the same measures with which he governs his horse and his dog? Is human ingenuity incapable of discovering modes of higher government? Is the human mind shut up from the capacity of being convinced and directed through its mental powers, that it can only be touched and awakened through its bodily sufferings? Really this is a question deserving mature deliberation; and the age must not boast of its illumination and its refinement, until it has discovered the means by which the mind can govern the mind with no other weapons but those itself supplies —reason and feeling.

Praise may be more safely used as the reward of veracity, than for any other moral purpose; and for this reason—that the speaking of truth sometimes demands a painful sacrifice of self-love and vanity. The speaking of truth not very rarely incurs the exposition of error, and therefore requires a considerable effort. As a stimulus to *other* virtues, praise should be very sparingly used, especially for acts of benevolence and generosity. Here it is a dangerous reward, for it incurs the risk of changing the motives of future actions—of implanting a de-

sire for applause, for the pure emotion of kindness and liberality. A child performs a civil or a kind action from a genuine sentiment of courtesy or benevolence. Judicious approbation may be expressed; but if the child is unduly and unwisely applauded, the next time it will perform similar actions, its feelings will be less pure, it will be calculating upon the probable meed of praise it may receive. Thus a mean selfish feeling—(are not all selfish feelings mean?)—will mingle with the more honorable emotion, and will, in time, wholly supplant it. These are inevitable consequences, and whoever has studied the human heart will acknowledge that they naturally result from the causes here named. We need not fear, by too limited approbation, to chill the warmth of benevolence in the young mind. The deeds of courtesy and compassion are so aiding to general welfare, that the heart of man has been constituted to be peculiarly disposed to perform them; and it may be asserted, that no efforts are so repaying as those which compassion and kindness inspire.

Among the many unnoted causes that lead to a disregard of veracity, is the attention paid to appearances rather than realities, and the advice to regard what may *seem* wrong or right

—what may *sound* wrong or right—rather than what *is* wrong or right. This error has so generally crept into conversation and conduct, that habits of dissimulation are insensibly formed, and a system of deception perpetually inculcated. Children are continually counselled not to do this or the other act, because it would *seem* so rude, so vulgar, so ignorant, so ill-humored. Hence they become more studious to acquire polite manners, and pleasing looks, and courteous phrases, than to possess benevolent feelings and improved minds; and early learn to disguise their real sentiments, to speak what they do not think, to profess what they do not feel,—in short, to wander from truth and sincerity.

Grown up persons of the best dispositions and best abilities, allow themselves to use the same lax and careless mode of expression in speaking of their own actions and intentions: —"I would do so and so, but it would *seem* so odd"—"I should like to say that, but it would *sound* so strange." If the action is eccentric, why not say so? "It would *be* odd, it would *be* strange," are words which much better preserve both the letter and the spirit of the laws of truth. The popular method has another attendant objection. Words and deeds do not

convey the false meaning they are supposed to convey; they are generally clearly intelligible: what seems rude, has been most likely intended to be rude; what appears unkind, has most probably been meant to be unkind. No advantage has therefore been gained—(when indeed can advantage be gained by any species of falsehood?)—but a very serious evil is incurred. Children accustomed from the first dawning of their reasoning faculties to hear such a mode of expression, to be admonished and directed by language so misguiding, are early taught to associate ideas of dissimulation and deception with what they observe to be said and done; and to imbibe the habits of deceit and hypocrisy in what they say and do themselves. To appear amiable and attractive, they affect feelings and express sentiments very different from those which are really passing in their hearts and minds. Hence arise the warm professions of admiration, the hyperbolical expressions of attachment, that burst from youthful lips, but which do not emanate from the youthful bosom.

Thus the fine bloom of truth is destroyed at the very entrance into life; what wonder then, that her purity is afterwards so wantonly violated! It would be really an acceptable service to morality, if all words, which denote seeming,

and which are expressive of the shadow, instead of the substance, were to be considered obsolete. Their use is little in comparison of their abuse. Some persons so wholly confine themselves to vague, inaccurate, deluding language, that their hearers must often be disposed to call them back to a sense of the system of illusion they are practising, by exclaiming, in the words of Hamlet:—

"Seems—nay it is—
I know not seems."

Let not these remarks be censured as frivolous; the mode of expression reprobated is very common, and a little reflection will discover that, the consequences represented as arising from it, do so arise. However small then the cause, the effect is great and important; and since nothing can be more easy—(and what form of truth is not more easy of adoption than falsehood?)—why not ever prefer the true to the false, the reality to the semblance?

Let the worst occur, it is better to be found sincere with awkward manners or uncourteous phraseology, than to be detected in artifice and deceit, however elegantly veiled with polite speeches and affected demeanor. It can never be too frequently repeated that, every form of falsehood and dissimulation is, sooner or later,

exposed; and that, therefore, upon the principle of kindness to others and regard for public appearance, it is best to be honest and true;—for can any pain to others, caused by bluntness and sincerity, equal the vexation inflicted on them when they shall find themselves the dupes of flattery and cunning? Can any reprobation of ourselves for uncourteous language and unpolished manners, equal the censure that must be lavished on detected insincerity and adulation?

Thus, upon every form of reasoning, it is better to reverse the popular mode. To strive to *be* agreeable, obliging, and intelligent,—and to let what we *seem*, be resigned to chance;—not to seek to *seem* pleasing, civil, wise,—and let what we *are*, be deemed of secondary interest. Not but that it must strike every reflecting mind, that, if right feelings are possessed, the chances are as one hundred to one, that right conduct and language will ensue;—so that the same end will be obtained by habits of sincerity, as the precepts of a Chesterfield in courtesy would desire to have obtained.

But it is curious that while inculcating a doctrine inimical to truth, the respect, the reverence due to truth, never ceases to be acknowledged; we might venture to say, never ceases to be felt. This universal respect and reve-

rence would powerfully act, to excuse any harshness which a due regard to sincerity and accuracy might cause. The blunt would be forgiven for the oddness of their ideas or eccentricity of their deeds, in consideration of the love of veracity and contempt of artifice, which induced any departure from the rules of polished society. It is difficult to appropriate a sentiment of scorn and disdain to those, who, however awkwardly, are speaking honestly and acting artlessly; indeed it is probable that a feeling of respect and admiration would so overwhelm every baser emotion, that the most unpleasant truth would meet with a kinder reception than the most agreeable falsehood: for there is always an implied compliment to the good sense of the auditor in the artless sincerity of the speaker, which is very gratifying; and which makes amends for any incivility the speech may express.

Thus, after even this slight consideration of the subject, we are in the way to establish that more pleasure is felt, more pain avoided, more good dispensed, by even a clumsy adherence to the laws of truth, than can be attained by the most finished courtesies that are insincere and heartless. In short, truth has a grace of her own, which sets off whatever she dictates, and

the deeper we investigate her precepts, the more fully we shall ascertain that, perfect politeness is compatible with perfect sincerity.

We do not see why, in the intercourse of social life, a system of hypocrisy should be so commonly upheld. Why must every body visit every body, be the characters, tastes, and habits ever so dissimilar? Pointed attention is paid to the rank and the fortune of the selected associate; but how little, if any, regard is had to the peculiar temper, opinions, or moral and intellectual qualities of the chosen intimate. This injudicious plan of indiscriminate acquaintance, is assuredly the cause why so few intimacies ripen into friendship,—why such trifles dissolve connexions so lightly and unwisely formed,—why, in short, so little pleasure is experienced from social communion, and so much scandal and ungenerous feeling is said to originate amid the social circle. It is deliberately exposing ourselves to the risk of dissimulation, to throw ourselves into familiarity with persons, whose qualities may rouse our disgust and disapprobation; yet whom the established rules of polite life will compel us to treat with tokens of attachment and admiration. A spirit of general benevolence, indeed, inspires a disposition to think kindly, and act graciously, to all human

beings: but may there not be some, who can be more kindly treated the less they are known? Besides there are people, who may have many estimable qualifications, and be therefore very deserving of our good opinion and good offices, on the abstract principle of general philanthropy; but who, in the closer intimacy of frequent intercourse, will develope habits and dispositions very opposite and very obnoxious to ours. The feeling of distant admiration we could sincerely give them; but we cannot as sincerely profess the warmth of kindness, the glow of esteem, which the rights of courtesy and hospitality demand. Thus, by forcing ourselves into such circumstances, we constrain ourselves to practise one of the Proteus forms of duplicity,—we gratuitously condemn ourselves to depart from truth.

We approve of the benevolent doctrine that inculcates courteous and obliging manners to all with whom we associate. We would only desire this courtesy, this obligingness, to be sterling, to spring from the heart, to be dictated by feeling; not to be the mere cold, heartless jargon of set phrases and movements. Therefore is it, that we would recommend a due consideration of the peculiar character and general sentiments of every stranger, we would desire

to make our acquaintance. No blame is attached to those who minutely inquire into the station and revenue of persons before they visit them, even when such inquiries induce a delay inimical to the established laws of society; why therefore, should any censure fall on those, who investigate the temper and habits of the unknown? The first make their examination to avoid the risk of disproportionate fellowship—to elude the hazard of being introduced to the poor or the lowly—for fear of contamination from vulgar manners and unpolished conversation;—and is it no less important that minds as well as fortunes should be similar; that tempers as well as rank should be consonant?

And what follows the decision that results from the arrangements of the former? The rich visit the rich, the great associate with the great, and every lower class is pushing on to enter the class above it. What heterogeneous communion ensues! Tempers the most opposite, habits the most dissimilar, manners the most diverse, are all joined together in close contact. Each member of such parties must meet the other with ardent expressions of delight and urbanity—all are dear creatures, charming friends, agreeable companions—what bowing, what courtseying, what shaking of hands, what

interlacing of arms—every act is a favor, every speech is an honor. Who would think that a system, founded on benevolence, should, with all these external signs of the christian principle, be devoid of one particle of the genuine spirit? Yet, is it not so? Does not

> "She who invites her dear five hundred friends,
> Contemn them all, and hate their coming?"

And why should it be so? Was there ever found—can there ever be found—a reason for falsehood?

In the highest circles of life, (to which mankind concur in ascribing the necessity and the continual presence of dissimulation,) the system of large and extended association may inevitably* induce indiscriminate intimacies. But in the lesser communities of domestic and private stations, not even the worldling will proclaim an unlimited intercourse necessary, however it may be deemed (in the cant of modish phraseology) proper and prudent. In private life, then, some bounds may be set to visits and invitations; and, if the foregoing remarks have been just, it may be more prudent and proper

* We say inevitably, because that is the common epithet in such cases, but we must positively assert we do not see the inevitability of injudicious association, even in courts and among courtiers.

to confine, than to enlarge, the convivial assemblage.

Who will be so hardy as to deny that sincerity and truth are prudent and proper; yet how can sincerity and truth be practised, if intimacies are indiscriminately formed?

Let not a hasty view of these opinions lead to the inference that narrow and ungenerous sentiments are sought to be inculcated. If it be true that the human heart cannot love many with so much ardor as it can love a few; it must follow that, to the limited circle the bosom would glow with more warmth, than if its fervor were dissipated through an extended one. Hence purer, more glowing emotions of affection, friendship, good will, would circulate; and from the associating of those of most congenial minds and manners, many small, but united and attached connexions would arise out of the polite, but indiscriminate and heartless masses of human beings, that are at present misnamed sociable parties.

As more real affection and esteem would be felt, the delightful expressions of love and attachment would be as sincere as frequent. No laws for regulating emotions would be needed; the glowing bosom would spontaneously pour forth its benevolent effusion; as much, if not

more, of courtesy would subsist, but it would all be genuine ;—it would be sterling gold, not fineered and hollow gilding!

Who is it that remarks, that once, in endeavoring to acquire information of a recent fact, he questioned two eye witnesses of it, and they gave him the most contradictory account of the transaction? It is thence argued what little reliance is to be paid to historical details, when the actual spectators of an event differed so essentially in their report. May not this curious uncertainty and variance arise from the habits of vague representation and careless observation too commonly encouraged. Miss Hamilton thinks that the misstatements and mistakes so perpetually occurring spring from a deficiency of *attention*, and there is much reason to believe she has very truly developed one of the causes of inaccurate delineation. We perfectly agree with her that "the lie of the day" is seldom the offspring of malignity, or circulated from malicious motives. Some of the most fruitful causes are idleness and vacuity of mind ;—the want of something to do, the want of something to say—that restless desire for occupation, and that total absence of all wish for rational employment, that mark the lives of a certain class of females, and, it may be added,

of a certain portion of men, which the fancied necessity of a constant routine of visiting and indiscriminate association tend to encourage and disseminate.

Nothing could be more amusing, or more likely to elicit the most laughable and most novel trains of thought and fancy, than the sober and regular tracking of the progress of rumor. Beginning at the grand finale—at the latest edition of the story, and as closely as possible retracing it, step by step, to the fact. Poetry and the drama could not fix on a subject more rich in scenes and eclaircissemens of the most humorous and ridiculous description; and it is surprising that wit and talent have not more frequently chosen the theme for a display of ability, and a field for moral instruction.

The exposition of the systematic liar has been brought on the stage; originally in Spain by Lopez de Vega, then in France by Corneille, and lastly in England by Mr. Garrick. But the shameless and gross habits of falsehood, wittily enough ridiculed in the above pieces, are not very common—we really think we might say, are very rare. The benefit of thus holding it up to public contempt and detestation is therefore not so extensive; indeed we feel disposed to observe, that it is a subject more fit for tra-

gedy than comedy; since, with little fear of contradiction, it may be asserted, that to persist in habits of falsehood, must eventually lead to deep guilt and misery, and to a tragic catastrophe. To give it, therefore, an opposite conclusion is to depart from probability—is to impress a false moral. We would also ask, if making positive vice laughable, is the way to make it detestable?—whether the audience who have laughed at the effrontery, the ingenuity, the ultimate good fortune of "the liar," have left the theatre with increased disgust of the vice of lying? Whether the vice has not rather been associated with wit and talent in their minds, and (robbed of its proper deformity) been afterwards more complacently viewed?

It is not, therefore, the vice of intentional falsehood that we propose as a theme for poetry and the comic drama. It is the unintentional departure from truth, the exposition of the consequences of careless and loose phraseology, of exaggeration, of misstatement, misconception, and the long et cetera of mischiefs and mistakes that every day arise in private and social life. An inexhaustible fund of subjects is here presented, on which humor, wit, satire, and raillery might be advantageously pointed; and by dragging into view the varied forms in which

mankind condescend to depart from truth, and to assume the garb, the semblance, the words, the looks, the acts of falsehood, some of them might be laughed out of practice. After having admired the just and skilful developement of the career of inaccurate chit-chat; after having felt the propriety of the censure, acknowledged the probability of the result, and joined in the loud mirth that at once condemned and ridiculed the weak system disclosed and burlesqued; it is very likely that the mind may be awakened to new and just views of what before it deemed trivial and unworthy of reflection. It is very unlikely that the mind so awakened will return to practise or to encourage the reprobated and satirized system. People, to avoid being themselves the object of jesting and detection, may begin to think before they speak—may seek to be accurate in what they say, and sedulous to correct any mistakes unintentionally promulgated.

Thus may poetry and the comic drama be made the vehicle of the most important moral instruction; and wit perform its legitimate office—to make mankind laugh folly out of fashion. Mr. Sheridan's "School for Scandal" presents an exquisite specimen of this kind of writing; and Shakspeare, in the character of

Falstaff, has ably and spiritedly depicted the union of cowardice and falsehood—(a union, by the by, that always subsists.) The exaggerating manner in which Sir John describes his pretended combat with the men in buckram, is delicious. It is only to be regretted, that what ought to be solely contemptible, is solely entertaining, for Falstaff's humor is made the apology for his falsehood. Many admirable scenes in novels forcibly expose the meanness, —the mischiefs of duplicity. The powerful pen of Miss Edgeworth in one of her Fashionable Tales—"Manœuvring"—has ably portrayed the no uncommon system of double dealing and artifice, which some people adopt in every event of their lives. Mrs. Beauchamp is a character true to nature—alas, for nature, that it is true!

Perhaps it is impossible to delineate any vicious character without detecting falsehood as forming a necessary part of it. Indeed what vice, in its developement, does not call in the aid of falsehood? The traitor, the coward, the seducer, the bully, the sharper, the thief, the murderer, with all the hideous train of malevolent passions they exhibit, all demand the assistance of falsehood. Lies are the current coin of the wicked, the medium through which they

negociate their dark deeds, and forward their nefarious projects.

Of the minute and almost imperceptible shades of covert dealing among companions and friends, the list is endless. It will be impossible for the most honest to anticipate the countless multitude of delusions he is daily sending forth; yet a quiet and steady reflection will soon discover many of them. The light of truth will guide us to detect the smallest of these, as the beam of the sun discloses the motes that otherwise dance unseen in the air.

With very upright feelings, and with a supposedly strict regard for veracity, a very positive system of duplicity is hourly practised. One man is offended with the conduct of his neighbor; his sentiments are consequently greatly changed from what they were before the offence; but he does not generously explain this change, and the reason of it, (which might be done with a tempered and courteous earnestness) and thereby give the offender an opportunity of vindicating or excusing himself;—no, he is silently indignant;—he will not discuss the matter: not because he humanely seeks to avoid dissension and wrangling; but because he would not be *supposed* to be ruffled by so insignificant a matter; he would not have it conjec-

tured that he thought the offender of sufficient consequence to be offended with. He voluntarily, therefore, plunges into dissembling manners; and continues the same friendly mode of address and demeanor as that with which he before greeted his associate. This is no rare course of error, yet it abounds in every sort of evil;—first, in the spontaneous desertion of truth, a selfish blemish and a selfish sorrow; and next, in the dissemination and prolongation of suspicion and distrust, a social defect and a social vexation.

Ninety-nine out of a hundred of the petty transgressions that disturb or destroy the repose and the confidence of neighbors and friends, may be safely pronounced to be unintentionally and heedlessly committed. The erring party, therefore, not knowing that they have sinned, cannot take any steps to explain or extenuate the sin; and should they know it at first, or discover it afterwards, if the subject is never introduced,—if it is sedulously eluded,—they in vain seek an occasion for coming forward with apology or explication; and, it may be, are deceived into the belief that the offence has not been seen or felt, and that, therefore, excuse and exposition are unnecessary.

So we go on deceiving ourselves, and "the

truth is not in us ;" so it is that we taint existence with self-created sorrows ; and, in the assumption of well-doing, are nourishing in our bosoms the frailty that is to punish—the serpent that is to wound. To be silent respecting transgressions of magnitude that deeply wound and afflict us, is a system of behavior derogatory to ourselves, and dishonorable to the offender; and no generous disposition would condescend to adopt it. We will not pause to remark how often it is adopted by persons who fancy themselves very liberal and very frank ; we will not pause to recapitulate the inevitable mischiefs (it may be calamities) that thence ensue ; broken friendships,—violated confidence,—the wreck of unanimity and quiet ;—but we will follow the course of events that must result from the common, yet faulty system, pursued in trivial affronts. The unconscious offender, with more propriety, becomes in turn the offended ; and having palpable and visible cause for displeasure, (for we have already said that the nicest art cannot make falsehood look like truth—cannot give hypocrisy the semblance of sincerity,) is soon greatly incensed. The smothered sparks of anger burst forth into a blaze in the bosom of the first aggressor, and thence spread to light a

flame in the glowing breast of his irritated neighbor. The torch of discord thus kindled, what breath of man shall extinguish it? In one way only can this be effected,—by giving utterance to the words of truth. But, alas! where shall be found the self-command, the patience, the candor, to govern the contending spirits? Where shall be found the firmness, the perseverance, the good sense, to imbue the mediator? Easy as might be the effort for all parties, were the business rightly managed, yet human infirmity gives birth to so many and various obstacles, that seldom is it attempted, still seldomer is it effected.

But we have traced the career, and find that its close can only be rendered pacific by a recourse to truth—truth, the preventive and the cure of discord. Let us now see what would have been the result, had truth been resorted to in the first instance.

The person who supposes himself injured, frankly and temperately informs his neighbor of the grievance. We must insist that such a disclosure (however irritating the transgression may have been) can be expressed in mild and pacific terms. The irritating, vexing qualities affect only the offended party; and, if by him not unbecomingly urged, will not appear, by

many degrees, so annoying to the supposed offender. The charge proves groundless, the deed was never done, the words were never spoken, all animosity is at an end; a little moralizing on the folly of hasty judgments, a little laughing at the ridiculous mistakes continually occurring, conclude the mighty affair.

But the words were spoken; the deed was done; with uplifted hands and eyes, the accused declares with how different an intention! he explains, demonstrates; and peace and union are restored.

But the words were spoken; the deed was done; with blushes and confusion the accused acknowledges, with no benignant purpose. We do not mean to say that, by words, the ill intention would be confessed, but silence and agitation would give a tacit assent. If the accusation has been judiciously enforced, the chances are that contrition will succeed conviction, and that the offender will extenuate and apologize:—

> "Who by repentance is not satisfied,
> Is nor of heaven nor earth."

But suppose the worst possibility;—we will not say probability, for we think the probability is, that one of the foregoing terminations would

finish the matter;—suppose the worst possibility. The transgressor, who wilfully transgressed, is not ashamed, and will not excuse. The parties are then at open warfare;—they are avowed, instead of concealed, enemies;—their ire is limited to a certain point, not stretched out indefinitely, and without bounds. May it not be presumed that it will therefore sooner be exhausted? for, where the precise offence is not known, the mind wanders to many; and fresh ones arise as the hackneyed ones fade away. Whereas at the worst—the smallest of many chances—the bare possibility against many probabilities—things are only as they would have been on the close of the first named arrangement.

The whole system recommended must, to succeed, be judiciously developed. This is only saying, in other words, that good sense and amiable qualities can alone ensure success; and who shall offer or expect the rewards, without the practice, of virtue?

Very affectionate motives sometimes lead to a voluntary departure from truth. Amiable characters, who scorn every other form of falsehood, unhesitatingly and perpetually recur to varieties of deception, in the performance of their social and relative duties. To save the feelings of a

friend from present infliction,—to postpone the utterance of painful or disagreeable news, to delude with unfounded hope the miserable,—or to alarm with groundless terrors the misguided,—the wise and benevolent continually adopt the language of deception; and actually applaud themselves for the skill with which they can deceive. Well-intentioned persons so erring, (and unhappily it is the kindest and best hearts that do so err) have only to watch the consequences of their well-meant dereliction, to cure themselves of their ill-judged propensity. However successful the first impression of the delusion, does it ever last long? Is not every such kind fraud eventually detected, and the real facts disclosed? What, then, can compensate for the degradation incurred, since the end in view is not gained? For that end, the otherwise honorable mind has essayed the contaminating course of falsehood, has paid the penalty of iniquity, but has not reaped the advantage for which the sacrifice was made. Again, again, and again, be it asserted, that no advantage can ever be gained by falsehood. There is only one situation in which deviation from truth can be even excusable; we mean when the abrupt information of severe calamity may endanger the life or the senses of

the enfeebled or diseased mourner. The admirable Lady Rachel Russell, the widow of the interesting young nobleman who was brought to the scaffold in the licentious reign of our second Charles, gave many instances of a very rare fortitude, and power of silent endurance.* It is recorded that, after the murder of her husband, and the premature death of her only son, the Duke of Bedford, one of her daughters died in childbed; and that, going to visit her other daughter, then in a state of pregnancy, she used a form of words that, though true to the fact, deluded the anxious sister. Lady Russell had just seen one beloved daughter placed in her coffin, and said to the survivor, "I have seen your sister out of bed to-day." What singular, what inimitable self-possession! The wretched survivor was indeed rescued from the instant shock of this tremendous calamity; by which suspension, perhaps, she was saved much bodily peril; and, therefore, most allowable was the artifice of the bereaved mother; but the truth must have been eventually known. How far the calamity was embittered by the previous

*Letters of Lady Rachel Russell, a book that ought to be in every body's hands;—in those of women, as instructing them in their best duties—in those of men, as leading them more justly to appreciate a sex of which this lady formed so inestimable a member.

state of joy and security, it were mournful to investigate. But when we assert that it is only under such peculiar circumstances as the above, that any shade of deception is pardonable, we would enforce that, in all other cases, the increased suffering induced by the deception should be fairly and closely ascertained; and we have no doubt it will be discovered, that so much suffering is added to the misery of the mourner by these delusions and procrastinations, that whoever seriously and candidly reflects upon the subject, will, on the principle of benevolence, discontinue these well meant but mischievous illusions.

It is the desire of appearing what we are not —in other words, it is a system of feigning*— that conducts to the destructive habits of show and expense which ruin many respectable, and embarrass many opulent, families.

Were we content to *seem* what we *are*, no occasion for artifice or dissembling would occur. But all of us desire to wear the semblance of wealth, however the reality may be wanting. It is for this, that the housewife limits her charities and scants her domestics; adopts at home mean attire and niggard measures, that

* "*To feign.*—To do upon some false pretence; to dissemble; to conceal; to relate falsely," &c.—SHERIDAN.

abroad she may make the *show* of liberality and munificence. It is for this, that the matron educates her daughters for belles and her sons for beaux, that they may *seem* of genteel birth and suited for genteel alliance. It is for this, the calculating father indulges his heir in aping the follies and the vices of his superiors; that so he may *seem* as one of them, fitted by lineage as by conduct, to rank with wits and lordlings.

Not only is folly imitated, that the imitation may delude spectators to think all are of equal rank who are of equal daring; but even vice is copied, in the desire of renown. For this, the temperate quaff the mantling bowl, though every drop disgusts,—that they may attain to the celebrity of being thought convivial and jolly. For this, the prudent rattle the changeful dice, though every shake alarms,—that the glorious praise of spirit and dash may be obtained. For this, the timid drive the whirling car, or urge the flying steed,—that they may seem to deserve the acclamations of gaping crowds.

These are of the ways in which the false is assumed for the true, the fictitious for the real; and the invariable results ensue,—peace and dignity are wrecked, character and fortune are lost.

It is a stubborn, but disgraceful fact, that the good sense which scorns to bend to this grand levelling principle—that dares to appear only what it is—that assumes no undue honors—arrogates no pomp or privilege—is not respected as it merits, is met with pity instead of esteem, with contempt instead of reverence;—whilst persons known to be living beyond their income—known to be contracting debts which they are not able to pay—to be dissipating the resources of their children and their old age—are courted, honored, and approved. But are mankind aware what they are about by this unjust arrangement; are they aware that they are effectively discouraging virtue, and encouraging vice? The profusion of the extravagant does, indeed, minister to the luxuries and pleasures of companions and associates;—but at what price? At the expense of the duties of justice and honesty. Small tradesmen are ruined, and opulent shopkeepers embarrassed, by the non-payment of their just demands. The spendthrift himself becomes in time a burden on the circle, which, by false praise, has lured him to destruction; his connexions are harassed by his afterwants; his children are deprived of their inheritance. Such is the usual end of that system of delusion, too common in society, too

much excused, too much applauded. Were not this the end, (which, ninety-nine times in a hundred it is,) the folly, the sin of such wilful delusion would be the same. A brief reflection will convince us, that to adopt a style of expense, be it in dress, be it in equipage, above our resources, is not only positive falsification, but must tend to positive dishonesty.

It is very unbecoming to illustrate truth by fiction; yet it is difficult, if not impossible, to develope its properties, its career, and its benefits from facts. Truth, though the foundation of every other virtue, and itself a virtue of the first rank, is of so unobtrusive and undazzling a nature, that its influence is more felt than seen, more profound and pervading than apparent and describable. The page of history and biography is occasionally gilded by a brilliant example of truth and fidelity; but their exertion through the course of life, their daily, hourly exhibition, form a subject not sufficiently varied and splendid for the pen of the historian and biographer. The path of truth is straight and undeviating, furnishing little occasion for incident or showy action. May it be said, that the full exhibition of this virtue is so rarely seen and known, is so rarely practised, that materials are wanting for a true history of its regular and

perfect display. The often quoted remark of the unfortunate but noble minded king of France, John, the prisoner of the gallant Black Prince, by being so quoted and so extolled, tacitly announces the singularity of the sentiment:—"If truth is nowhere else to be found, it ought to be found in the bosom of monarchs."

Of the mournful consequences of a departure from truth, of the miseries caused and inflicted by falsehood, it were easy to find evidence. The cruel misfortunes entailed on the family of Calas, the tortures inflicted on himself, were all the work of misconception and misrepresentation. The fame of M. de Voltaire is more gilded by the judicious and persevering efforts made by him, in the advocation and rescue of the surviving members of this ill fated man's family, than by the most splendid of his literary labors. How just is the decree, that rates virtue above genius; and let us all remember that virtue, the more intrinsic and more applauded possession, is to all attainable, though genius is bestowed on few.

The horrible detail of the sufferings of Urban Grandier, the victim of falsehood and artifice, is powerfully delineated in the "Looker on." Both these unhappy men were sacrificed to the vice of others; we could record the names of

some who have suffered by their own. But it is not pleasing to describe wretchedness, more especially when that wretchedness, springing from guilt, is not contemplated with pity. It may, however, be suggested, that the life of Rousseau, as portrayed in his Confessions, developes some of the vexations and calamities attendant on habits of falsehood. We may presume that veracity guided his pen, since it is difficult to believe, that a man would avow himself guilty of faults of which he was innocent. It is sufficiently incredible that he owns sins which he actually committed. So intimate and thorough an insight into character was, perhaps, never before, and will never again, be attempted. Were they common, and were they sincere, how many hideous and instructive sketches might we not have to peruse? Let us benevolently prognosticate that, in such case, many charming developements of a life of unspotted truth and honor might be also disclosed, in a more delightful way, enticing to virtue by the exhibition of the pure delights to which virtue fails not to conduct her votaries.

Exaggeration is only another word for untruth, for it implies going beyond the fact, saying more or less than ought to be said; yet who does not sometimes exaggerate—aye, and

glory in exaggeration? The warm and generous bosom is led into this error by the enthusiasm of its feelings; and yields itself to the sweet but faulty excess of saying what it likes rather than what it believes. Hence what overdrawn characters of favorites and companions! —some adorned with more than human virtue, others debased by more than demoniac vices.

What various evils may result from such exaggeration. The falsely applauded, viewed through the representation partially sketched, are found, on closer inspection, undeserving of the splendid coloring bestowed upon them; and, from having too much expected from them, are likely to be, finally, as much undervalued as they have been overrated. The jackdaw, in the fable, passed uncensured, until decking himself in the gay plumage of the peacock, he affected the airs of grace and beauty. Then when each brilliant plume was plucked away, his native blackness seemed more black, by a contrast with the false colors he had worn. To exaggerate defects is yet more faulty; for this more directly courts censure on the maligned, and thus unites malevolence to falsehood. To exaggerate our own feelings is not only a breach of honesty, but it is basely taking advantage of the confidence and generosity of our auditor.

It is imposing on sympathy and good temper; and taking credit for refinement or ardor beyond our due desert.

To exaggerate in describing places is palpable falsehood. So many travellers have talked untruly, that the evil consequent to falsehood now attaches to whoever speaks of what is new or wonderful. The strange and unfounded conclusions into which the deviation from truth in common discourse often works up a very simple incident, are sometimes truly astonishing. The well known story of the three black crows, so far from a caricature, falls short of the wonderful mistakes induced by careless habits of retailing news. No individual but has, at some period, traced the course of some retailed chit-chat, and no doubt laughed heartily, or sighed heavily, (according as the result was ludicrous or vexatious,) at the wide difference between the facts and the description.

But unhappily the consequences do not always end with the detection, and with the consequent ridicule or lamentation. The story may take a color very obnoxious to the comfort or the repose of individuals and families. The people most interested in the truth may never hear it; and thus continue to suffer from the garbled account. The feelings of one member

of the social circle may be irritated, (apparently with justice,) against the conduct of another. Distrust and petulance may be implanted, where before only kindness and confidence reigned; and thus, the cheerfulness and tranquillity of a whole society may be sacrificed, by the fatal indulgence of careless habits of misrepresentation.

Of such talkers many different classes may be noted. First, those who misstate facts from sheer carelessness and inattention to what they hear; secondly, those who consciously embellish the speeches and incidents they relate, to render them more amusing and extraordinary; and thirdly, those who misstate from prejudice, for or against the persons of whom they speak. The last class is assuredly the most culpable, as too often being excited by harsh and unamiable motives.

Flattery indicates falsehood; for it implies undue praise, a departure from truth, the saying what we do not think. Every degree and every species of flattery are, therefore, forms of falsehood. This is a base vice, the offspring of cunning. An honorable mind would scorn to adopt the language of adulation. Wisdom cannot stoop to the use of artifice so flimsy and palpable.

There is a servility inseparable from flattery, that speaks it derived from base lineage; not base, in the sense of poor and humble in estate, but vulgar and ignoble of mind. It is often too conspicuous in the most elevated stations; and though a courtly qualification, may yet be be tracked to the meanest hovels of squalid want. The highest and the lowest ranks have each the credit—(can the word be so used?)—of a greater indulgence in flattery than the middling classes. The poor flatter the rich, in the expectation of profit from their praise,—the great flatter each other, to be repaid in kind. Indeed the ears of greatness are so familiarized with the tone of adulation from servants and dependents, that they have no relish for the sober address of honesty and truth. The courtier himself, loving the smooth speech, and the blandishment of exaggerated praise, expects to make himself agreeable by assuming the language and the manners that are pleasing to him: hence the great and the little vulgar, become, upon different principles and in a different manner, equal adepts in flattery. For the courtier not to flatter would be a greater phenomenon than for the clown not to deceive. We call falsehood a vulgar vice, when it shows itself in low life; but what do we call it when

peeping forth amid the great? Yet surely the poor, dependent as they are on the rich, have more excuse for deception than the independent wealthy. Why cannot the courtly be courteous, without stooping to the meanness of flattery and of falsehood? For falsehood is surely a vice wherever known, even when the bosom that cherishes it is decked by stars and ermine.

We never can believe that sincerity and honesty must inevitably induce rudeness and incivility. If the heart is kind, if the feelings are benevolent, why should the manners be rough, or the language uncouth,—whilst we bear in mind that we may avail ourselves of the reservation of silence, when to be sincere would be to prove ungracious:—and that the principal aim in ameliorating manners, should be ameliorating the temper and the sentiments. With these concessions, we must contend that the simple and artless expression of feeling, the candid and accurate description of facts, would induce a real improvement in behavior,—would lead to a reformation rather than a deterioration of demeanor. More dignity would be felt and disseminated, more gentleness on themes worthy of gentleness, more energy on topics worthy of ardor. A richer diversity of conversation would ensue; the same monotonous tone

of constrained politeness, the same list of formal common-places, would not be heard. The fetters of fashion and flattery, of customs and rules, would be snapped; and the enfranchised heart would freely and frankly indulge its best emotions.

People meaning well will not fear to speak what they mean. Persons thinking kindly will not dread to utter what they think. The human mind would freely develope itself; many latent good qualities would peep forth; and, if a necessity for the union of veracity and benevolence were universally admitted, many latent ill qualities would be crushed, to elude their disgraceful publication.

Equivocation is, if possible, more base than direct falsehood; for it is the assumption of virtue in the actual commission of vice. Equivocation implies a mode of ambiguous expression, that conveys a double meaning—that "keeps the word of *honor* to the ear, but breaks it to the sense." Every crime encouraged, every virtue injured, every happiness destroyed by falsehood, are all equally affected by equivocation. Children should be taught to detest it, if possible, more than absolute falsehood. Its hideous deformities should be strongly marked, and deeply impressed on the young mind; and

a look, a word, approaching to its semblance, should be noted with disgust and horror.

Equivocation may be defined, a calm and covert departure from truth, under the veil of expressions so ambiguous as to bear a double meaning; but the meaning most obvious and intelligible is not the true delineation of the fact or sentiment affected to be represented. Equivocation, then, seems only another term for hypocrisy. Every body detests hypocrisy; but how many resort to equivocation! This is an incongruity well worthy serious reflection. Does it not arise from the too common error of not giving things their right names? The refinement of this polished era excludes all coarse and vulgar words and phrases from the vocabulary of the well-bred classes; but, unhappily, with the terms, the things they denote are not included. It, therefore, becomes necessary to call them by other names; by appellations more suited to "ears polite." Hence misnomers thickly enamel conversation; hence words, originally only denoting errors, are appropriated to denote crimes; and thus the crime, under its new and gentle title, is carelessly spoken of, and unblushingly committed.

The giving unappropriate names to things is, in fact, but one of the multitudinous forms of

falsehood ; and consequently can tend only to mischief. In writing these few cursory remarks, how industriously have we sought to avoid repeating the proper name of the vice, the deformities of which we seek to hold up to reprobation. With what cowardice have we shunned the hideous word—lie. Would that mankind were but as sedulous to shun the crime !

Prevarication is a form of falsehood which so palpably and quickly exposes itself, that one would imagine no person of common sense would ever attempt to prevaricate. It certainly is a vice pretty much confined to the very vulgar, and the very young ; and, as it is singularly easy of detection, it ought never to pass with impunity, nor without severe and marked reprobation.

Prevarication, in contradiction to equivocation, implies an agitated and palpable disregard of veracity ; and one can never hear the term, without thinking of trembling lips, blushing cheeks, and restless limbs. But what say our dictionaries ?—

Prevarication. s. Shuffle—cavil.

Equivocation. s. Ambiguity of speech—double meaning.—*Sheridan.*

Dr. Johnson gives the same explanation of the above words, and adds the name of Addison for

the authority of the former, and that of Smith for the propriety of the latter explication.

Perjury, the most hideous form of falsehood, —to what depth of guilt, to what complication of misery, does it not lead! It is asserted that no human mind ever at once plunged into heinous criminality; the gradations have been progressive, from small beginnings moving to great ends. What were these small beginnings that most probably induced this appalling result? The petty deviations from veracity, the habits of every day untruths, which, imperceptibly contaminating the mind, confounded its ideas, and finally debased it to a state, in which it could so impiously and shamelessly violate every law of God and man, as deliberately to call upon the Deity, before assembled men, to hear and attest a lie!

We turn from the sickening image;—but to what do we turn? To another crime, of less turpitude indeed, but conducting to abasement, ignominy, and death,—to the dissolution of social confidence and social honor—forgery! What is forgery but a written falsehood? and would any hand thus sign away honor, reputation, and personal safety, without the dictating mind having previously lost all regard for truth, —without having its ideas of right and wrong

deplorably confused and subverted? The origin of thoughts so deluding and so disordered, may be traced, from the observation and the practice of petty untruths, of those little falsehoods, that every day, every hour, deform private life.

We proceed to smaller crimes, but crimes of high and positive degrees of guilt.

A breach of promise is but one of the forms of falsehood; it is engaging to do what is never done; and it should be remembered, that a charge of culpability is attached to a breach of promise respecting the most trivial affair. The act engaged to be performed may be trifling, but the non-fulfilment of the engagement is important. Not to do, what it has been gravely declared should be done, is speech belied by action.

A breach of trust is another modification of deception. It is deceiving confidence; it is the non-performance of what, tacitly or positively, has been undertaken to be performed; it is making the honorable reliance of the trusting, the victim of its own virtue, the dupe of our vice.

The disclosure of a secret is again falsehood. It is saying what it has been agreed (perhaps with many protestations, perhaps with many vows,) should not be said. If a fact has

been promised to be concealed, only by a simple affirmation, the voluntary disclosure of it is a fault of no small magnitude; if unintentionally developed, severe shame must attend the consciousness of such neglect, or deep abasement follow the conviction of the mental weakness thus exposed. But if, with solemn adjurations, profound secrecy has been vowed, the after disclosure wears a darker hue of guilt; and may be ranked as one of the most heinous acts of deception.

In the stronger and blacker forms, each of these deviations from truth meet with just, severe, and universal reprobation; but in the less obtrusive modifications, in which domestic and social intercourse is dishonored by their recurrence, they too often pass unnoted and uncensured.

But when we reflect that the impunity with which private faults are committed only tends to render them more frequent of commission in public,—when we reflect that the mind, contaminated by the indulgence of error at home, is thereby more prone to frailty abroad,—that those who, to domestic ties, and amid domestic scenes, violate the small but sacred laws of decency and propriety, are more likely to talk, to feel, and to act improperly where the greater

rules of duty are concerned,—we shall cease to think the smallest error innoxious or unimportant,—we shall cease to allow the most trivial failing to pass without its due comment, and its due reprobation.

Perjury induces the most alarming and distressing injustice, and saps all law and good government at their very foundation. For, if false testimony is given, the judge and jury may be drawn to pronounce the most iniquitous sentence, to award the most unjust decree. The innocent then suffer for the guilty, and the most dreadful abuse of law and equity must ensue.

Public faith is sustained by truth;—where the word of the statesman is not to be relied on,—where the promise of the sovereign is not sacredly fulfilled, all national honor is annihilated.

Every social contract is founded on a regard to truth. Where deception is allowed to creep in, to defile the intercourse of social life, like a worm polluting the fairest blossoms, and tearing asunder the entwining tendrils that hold the weaker to the stronger plant, so falsehood acts upon communities, defiling the sweet charities of life, and snapping the fine bonds that unite together the members of the circle.

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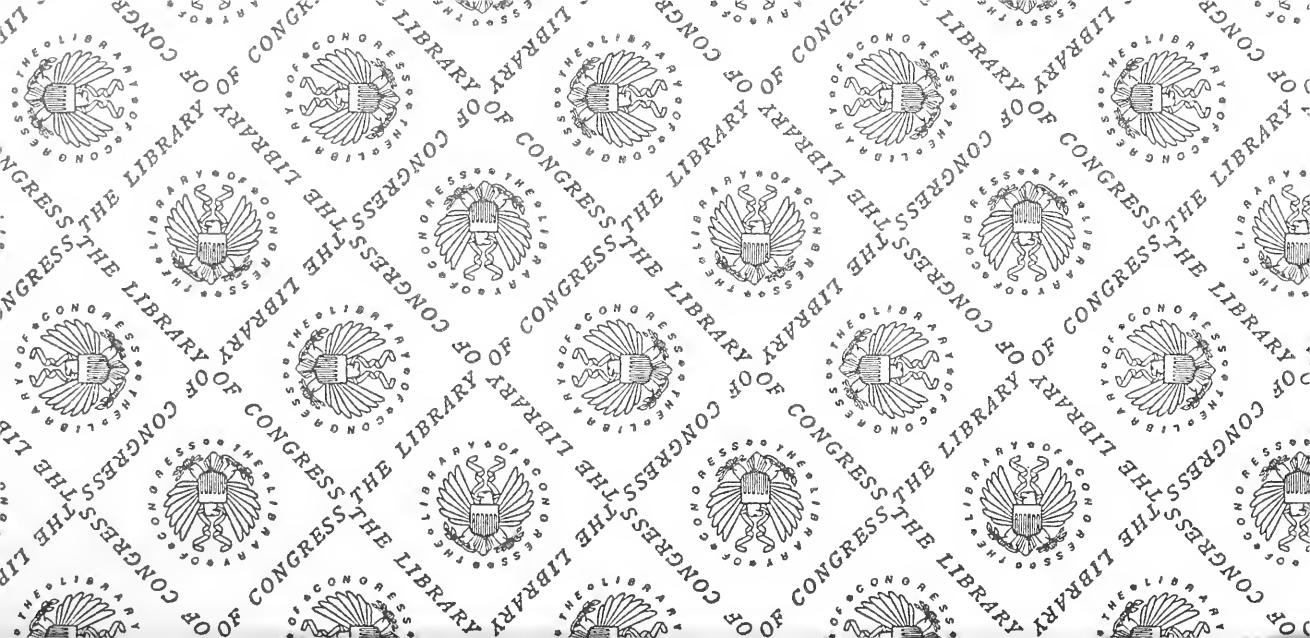
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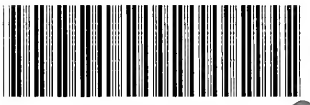
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